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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

AMONG the duties incumbent upon the Christian minister, there is no one more important than that of exhibiting the mediatorial office of the Divine Author of our religion plainly and explicitly to his congregation. To do this, is to preach Christ; for it is then shewn, that His infinite merits and propitiatory sacrifice are the sole causes of our acceptance with God, of our deliverance from the power and condemnation of sin, and of the gift of the Holy Spirit, which enables us to call God our Father, and gradually conforms us to the image of his Son. Those bright ornaments of our church, who, to the humble and teachable spirit so necessary for the right understanding of divine truth, added a deep and critical knowledge of the holy Scriptures, were ever foremost to proclaim Christ as "the end of the law for righteousness to all them that believe;" and men of piety in all ages, however abundantly they may have laboured in the vineyard of their Divine Lord, have with self-renouncing zeal laid their works and holiness at the foot of their Saviour's Cross, and acknowledged that their only hope of salvation was through his meritorious sacrifice. So strongly do the Scriptures testify of Jesus, that even heresiarchs, whose doctrines, if received, would sap the foundations of the Christian's hope, generally promulgate their unscriptural theories under the sanction of his name.

It is one of the happiest features of the age and country in which we

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live, that the Gospel, as delivered by our Saviour, is widely promulgated. But while I would devoutly thank God for the religious knowledge which it pleases him to diffuse over our country, I would venture to point out what I cannot but consider as important defects in the preaching of many, who, I feel confident, are desirous to exhibit Christ as the Way, the Truth, and the Life. It is necessary for the investigation of this subject, to touch upon the errors even of well-meaning persons, as the reader will the more readily perceive what it is to preach Christ, if we first consider what it is *not*. I am far from denying that a religious instructor, though falling into some of the errors which I am about to enumerate, may yet in the main build upon the right foundation; but in proportion as his discourses fail of being scriptural, he fails of preaching Christ, who is essentially *truth*.

In the first place, it is not uncommon to hear ministers earnestly recommend the Saviour to their congregations, and speak in the strongest language of his excellencies, and yet exhibit great deficiency in endeavouring to impress the minds of their people with that sense of their own individual sin and helplessness, which alone can make a Redeemer valuable, and without duly insisting upon repentance and a renovation of heart and conduct, as the only scriptural evidence of their acceptance in Christ. Nay, are there not some preachers, and writers too, who seem almost to reject repentance, convictions of sin,

and other indispensable evidences given us in the Bible, of a soul raised from the death of sin to the life of righteousness, as mere preliminaries to the introduction of the believer within the pale of the true church? It is true that such persons indignantly disclaim the Antinomian inference which it is difficult not to draw from their vague statements, and protest (and I am willing to believe with a really honest abhorrence) against all idea of turning the grace of our Lord Jesus Christ into licentiousness: but what does it signify, either to the world or the church, how exemplary their own personal conduct may be, if their sermons and writings tend neither to the edification of the enlightened Christian, nor to the reformation of the thoughtless sinner? Men may explain and recriminate, but it still remains very certain, that if the clergy of any denomination wish to benefit either the believing or the unbelieving part of their congregations, they must point out to the one the sanctifying influence which sound doctrine has upon the heart and conduct, and contrast to the other the barrenness of his unbelief with the fruitfulness of practical faith.

Some teachers, again, do not seem to be aware of the danger of trusting too much to impressions upon the mind, and speak of feelings and experiences in a way which might lead their hearers to lay an unscriptural stress upon them, and thus perhaps subject themselves to fatal delusions. We must not indeed draw the line too strictly on these subjects, for "there are diversities of operations, but the same Spirit," and the Almighty alone knows how it may please Him to carry on his sacred work of renewing the human mind. But all will acknowledge, that the fervour of the novice is but too often like a rippling stream, which betrays its shallowness by its noise; while the sober piety of the advanced Christian, like a mighty river, indi-

cates its depth by its composure, and its strength by its even flow.

It again too frequently happens, that though sermons may contain much valuable matter and many useful observations, they are not explanatory of their text; and that therefore, however excellent may be their component parts, yet, taken as a whole, they are but vague and wandering compositions, and have more the appearance of collections of remarks, than of regular discourses upon a given subject. Surely the necessity of expounding the Scriptures, and of comparing spiritual things with spiritual, in order rightly to understand a particular truth, is strongly inculcated in the Bible both by precept and example.

But there is yet an error more fatal than any which I have enumerated, because, from our natural blindness with regard to spiritual things, we are less likely to see its dangerous tendency than that of such mistakes as more immediately offend our taste and judgment. The error to which I allude is that of delivering discourses from the pulpit which are simply *moral*. Doubtless many excellent precepts are conveyed in such sermons; but as they do not point out the inability of man to help himself, on account of the sinfulness and corruption of his nature, the very purity of their principles only tends to generate Pelagian self-sufficiency; and though the duties they recommend may be scriptural, the motives enjoined for their performance are not such, but would lead ignorant or self-righteous persons to suppose that the preacher looked upon a good life, not as the evidence of faith, but as an equivalent for the purchase of heaven.

In order to preach scripturally, all these errors must be avoided, for the word of God admits neither of addition, alteration, nor curtailment. It is on this account that the faithful minister of the Gospel takes care to give every precept

and doctrine its due weight ; and without making one too prominent, or keeping another in the shade, he endeavours to deliver religious truth to his auditors in the same proportion in which it is given in the Bible. His great object is "rightly to divide the word of truth ;" and therefore, when he speaks to his congregation of the Saviour as the only refuge for sinners, he shews them also, that, as their iniquities have separated between them and God, they must lay aside those retarding weights, or they can never run the race set before them in the Gospel. He endeavours, with affectionate earnestness, to convince them that, till changed by the grace of God, they are all under the guilty dominion of sin, the deadly venom of which has polluted every feeling, and deteriorated every faculty of their souls ; and then, as Moses lifted up the serpent in the wilderness, he exhibits the Saviour to the awakened consciences of his hearers, as an object which, if beheld with faith, is the sovereign cure for all moral evil. He exhorts them to beseech that Saviour to send his Holy Spirit to enlighten and sanctify their minds ; and, not forgetting that he is a Comforter as well as an Instructor, he bids them look in the path of duty and obedience for that peace of mind which passeth all understanding. Careful to guard against the inroads of Antinomian fanaticism, he shews, from Scripture, that wherever the Spirit of God descends, gentleness, goodness, and every Christian grace, are the necessary consequences of His visitations ; and that the grace of God is not confined to feelings and experiences, but diffuses itself in universal obedience to his Divine law, teaching men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the world.

In conclusion, it may be necessary, in order to avoid misconstruction, to warn my readers against forming

harsh judgments of preachers, and to give my grateful testimony in favour of the pulpit and press of the present day, considered as vehicles of religious instruction. Nothing is more common in our time than to make a man an offender for a word ; and persons criticise a sermon who would perhaps not venture to criticise any thing else, though divinity may be the subject with which they are most unacquainted. The clergy are peculiarly liable to be condemned before the tribunal of ignorance ; and judgments the most absurd and contradictory are frequently passed upon sermons, merely from misapprehending the meaning through incapacity, or, perhaps, confounding personal defects with the matter of the discourse. But many, it is to be feared, intend to apologise for their own irreligion when they decry their teachers, and are more quick-sighted in discovering instances of clerical error to extenuate their own vice, than in drawing to light that unobtrusive piety which silently reproves them. Perhaps there never was a country more favoured than our own, in point of religious instruction. Besides multitudes of faithful, though perhaps not always highly endowed, writers and ministers, we have those who, though eminent for their literary attainments, are not ashamed to derive their divinity simply and unostentatiously from the Bible, and to devote all their mental powers to the glory of God and the good of their fellow-creatures. May their number greatly increase ; and may they be enabled to stand unmoved, conscious, whatever may be the varying opinions of their fellow-mortals, of the approbation of Him "who seeth not as man seeth," and who "rewardeth every man according to his works !" AMICUS.

To the Editor of the Christian Observer.

I SHOULD be much obliged to any of your correspondents, who would sug-

gest, through your publication, any thing which might tend to elucidate the difficult passage contained in the 15th, 16th, and 17th verses of the ninth chapter to the Hebrews. These verses present to the critical student a very serious difficulty; the whole of which, as your readers are doubtless for the most part aware, turns on this point, whether the word *διαθήκη* is here used in a different signification from that in which it had been employed in the preceding part of the Epistle, or whether it retains the same sense throughout. I do not make this application to save myself the trouble of inquiry, but because the inquiries I have been able to make leave me still in a state of doubt and uncertainty. A statement of the various translations which have been proposed, and of the arguments for or against each (if not too long or too uninteresting for insertion) may stir up some of your correspondents, either to suggest new arguments, or at least to intimate which among the following they deem most cogent and satisfactory.

The passage in question is this; *Καὶ διὰ τὸ τοῦ διαθήκης καινῆς μεσιτῆς ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραδασίων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. Ὅπως γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τῷ διαθεμένῳ. Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μὴ ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος.**

The translators of our Authorized Version (following, I believe, the example of all preceding commentators and translators,) represent the Apostle as having adopted a new line of argument, founded on a totally different sense of the word *διαθήκη*. This term primarily signifies *disposition, arrangement, ordinance, ap-*

pointment, disposition, institution. In the classical writers, it is frequently used to express a *last will or testament*; and occasionally, though not often, to denote any *agreement, compact or covenant*. In the Septuagint, and in the quotation from the Old Testament made in the New, *διαθήκη* represents the Hebrew *ברית*; a word derived either from *בר* or *ברר* to *purify*; or, more probably, from *בדל* to *divide or separate*: and, whichever may be thought its true etymology, bearing an immediate reference to *animals divided, or offered up in sacrifice, in ratification of covenants*. Hence *ברית* is commonly constructed with the verb *ברח* (*he hath cut, divided*) and almost uniformly bears the sense of *covenant*. Hence, also, the verb *ברח* is frequently employed without the substantive, to denote the act of *covenanting or promising*; as in 1 Sam. xx. 16.

These things premised, we shall be prepared to comprehend the force of the arguments both for and against the translation of these verses, which renders *διαθήκη* a *testament*, and *διαθέμενος* a *testator*.

First. The arguments in behalf of that translation are chiefly these:

1. The uniform opinion of commentators, I believe, from the earliest down to the middle of the 17th century.

2. The purely classical use of *διαθήκη* and *διαθέμενος* in the senses here affixed to them.

3. The apparently simple and obvious sense which it elicits from the 16th and 17th verses; which is such that, to our ears at least, the original not only seems to authorize that sense, but to be incapable of admitting any other.

4. The affinity between the significations, *covenant* and *testament*, which, it is pleaded, are not so much *different senses* as *collateral species* comprehended under the primary meaning, *disposition or appointment*.

5. Unless *ברית* signify a *testament*

* The reading which gives an interrogative sense to the last clause does not claim particular attention, because it does not in any degree affect the general meaning of the passage.

tary disposition of property, as well as a covenant, the Hebrew language is destitute of a word by which that notion can be expressed.

6. A free promise, to which ברית is often confessedly applied, has in itself more of a testamentary than of a covenant nature. And though the dispensation of the Gospel has, in reference to Jesus Christ, the nature of a covenant, yet it is in regard to us a free gift—a gratuity resulting from the uninfluenced good pleasure of the Donor.

7. This sense of διαθήκη is best adapted to, and is in a manner pointed out, by the term κληρονομία in the 15th verse.

8. The intervention of death in confirmation of a free grant, may be deemed sufficient to authorize the denomination of a testament; the death, in the new dispensation, being that of the Testator, a character which our blessed Lord may be considered to bear; the death of the testator, under the Mosaic system, being typically adumbrated in the sacrifices, as was best suited to a typical dispensation.

Dr. Owen, who adduces several of these arguments, adds, "The arguing of the Apostle from this word is not only just and reasonable, but without it we could never have rightly understood the typical representation that was made of the death, blood, and sacrifice of Christ."

Secondly. The objections, however, to this translation are not without weight.

1. In whatever sense, it may be answered, we may from analogy fancy that ברית may be used, the fact is, that it is not any where in the Old Testament employed in the meaning of testament. Moreover, the obvious allusion, evident both in its etymology, and in its usual connexion with נא, shews it to be inapplicable to a testamentary donation.

2. St. Paul quotes, in connexion with these verses, a passage from the

Old Testament, in which the argument turns on the word διαθήκη in the original ברית a covenant. Perhaps this may be thought to be almost a *petitio principii*.

3. The Sinaitic dispensation possesses none of the characteristics of a testament. The death of its appointed sacrifices is described as either expiatory (or rather representatives of the true Expiation,) or confirmatory between two contracting parties. But sacrifices were never offered in confirmation of testaments.

4. The expression mediator of a testament, does not seem to convey a definite notion. It would be most applicable to an executor; but this sense is unsuited to the subject.—To this it might perhaps be answered, that it concisely denotes the mediator of such a covenant as also partakes of the nature of a testament; as the blood of God, signifies the blood of Him who is God as well as man.

5. The sprinkling of the blood of a deceased testator, (which is implied in the common translation, see ver. 19, 20,) is not consistent with any known ceremonies or established forms of transferring property by will. The expression, the blood of a testament, is also difficult to be explained.

6. A similar difficulty attends on the language of the 15th verse; the transgressions of a testament.

7. In the whole of the 7th, 8th, and 10th chapters, the word διαθήκη is acknowledged to signify covenant. And the transition from one sense to another, in the same course of argument, without any notification of it, is scarcely to be expected in such a writer as St. Paul. Moreover, in every other part of the New Testament in which the word occurs, it either is translated, or might with acknowledged propriety be translated, covenant.

8. The promises of the new dispensation are usually represented as emanating from God the Father. It would therefore be natural to

view *him* as testator. Either therefore God the Father died, to suppose which would be blasphemous ; or Christ died as the substitute and representative of the Father. But He was *our* representative, *our* substitute, *our* surety on the accursed tree. He hung on the cross, not as Lord and Dispenser of all things, but as a debtor, laden with our sins. He became heir of all things, as well as head over his church, and communicator of every good gift, not by the death of another, but by his own death and resurrection.

9. To these considerations it may be added, that the history of the Old Testament affords no intimation of a testamentary disposition of property. Some have even doubted whether such a practice were known among the ancient Jews. It is possible, that whatever they did not give by their personal act, was apportioned, after their death, among the surviving relatives, by some fixed regulations. If so, it would not be natural for St. Paul to appeal to the testamentary forms of proceeding, in an epistle to his countrymen.

Such are the chief arguments of those who maintain that *διαθήκη* should be uniformly translated *covenant*.

But the impugners of a received translation are bound to adduce a new one : and herein the difficulty lies. In the 15th verse indeed, the substitution of *covenant* for *testament* must be universally acknowledged to yield a more obvious and satisfactory sense. The difficulty, then, is confined to the two latter verses : and the following are the attempts which have been made to give them a consistent translation. It must be premised, that every new translation appears to a disadvantage in proportion as it varies from that to which we have been accustomed.

i. *Codurcus** renders the passage

* *Codurcus* was a resident in the South

thus, "*Nam ubi fœdus, mortem sequi necesse est federati, i. e. illius propter quem sancitur. Fœdus enim mortem subeuntibus firmatur. Quandoquidem nequaquam viget donec vivit fœderatus, i. e. ille pro quo disponitur.*" Which he explains to this effect. St. Paul does not lay down a general statement concerning *all* covenants ; nor indeed does he at all refer to *human* covenants, but to those only of which the parties are God and man. Now, in consequence of the transgression of the original covenant of works, all subsequent compacts are made with men as having incurred the penalty of death ; which, as shewn in the subsequent verses (18—22) was represented by the shedding of blood under the old dispensation. But had this death been actually inflicted, their admission into any covenant would have become impossible. Therefore, man must die by his representative or surety. This he did *typically*, as when Adam, Noah, Abraham, the Israelites, &c. were instructed to offer sacrifice : and *really* when the Mediator of the covenant yielded himself the true and effectual sacrifice for the sins of the world.

ii. *Whitby's* translation is, "*For where there is a covenant (ἐνθαλῆς γενομένης) made by the death, or ratified by the blood, of him that makes it (ver. 15,) there of necessity must intervene the death of him that makes the covenant or promise : For a covenant of this nature is only in the death of them who make it, (as other covenants were ratified by the death of*

of France, probably in the province of Languedoc ; and wrote, I believe, about the middle of the 17th century. He was once a Protestant, but had reverted to Popery. He wrote a treatise on this passage, which is preserved in the *Critici Sacri* ; nor can I discover any trace of the above mode of interpretation before his time. His work was opposed by Guisard, a Protestant of Languedoc, who styles himself "*Verbi Dei Minister apud Vicanenses Provinciæ Cebennatis et Gallogaballitanæ.*"

the sacrifices used at the making of them), and is of no force while the maker of the covenant lives."

iii. *Pierce*.^{*} "For in every such covenant which God makes with sinful men, there must also of necessity be the death of the pacifier. For the covenant is made on the condition of death, and is confirmed thereby: because the pacificator has no power at all while he liveth."

iv. *Doddridge and Wakefield*. "For where a covenant is, answerable to that which typified this of which I now speak, it necessarily imports the death of that by which the covenant is confirmed. For a covenant is confirmed over the dead; so that it does not avail while he by whom it is confirmed liveth."

v. *Macknight*, lastly, affords the following translation. "For where there is a covenant, there is a necessity that the death of the appointed sacrifice be brought in: for a covenant is firm over dead sacrifices, seeing it never hath force while the appointed sacrifice liveth." Mr. Scott appears much disposed to acquiesce in this translation. Dr. Adam Clarke, also, recommends it as in his judgment the most accurate.

On these translations it may be observed,

1. That it might be supposed to be a presumptive evidence against them that they are novel, and that scarcely two of the advocates of the same principle agree in the same interpretation; especially in regard to the participle *διαθέμενος*.

2. None of them, except the last, admit the propositions of the two verses to be absolutely universal, but limited to a certain class of covenants. The limitation, however, of the 1st, 3d, and 4th translations—

^{*} *Pierce* was a Presbyterian minister, who died in 1730. He published a comment on St. Paul's Epistles. He is sometimes mistaken for Bishop Pearce, who wrote, not long after him, on the Gospels and Acts.

namely, to covenants which God makes with fallen man—is, I think, admissible. *Whitby* probably means the same, but by his mode of expressing it he makes it no more than an identical proposition:—"Where a covenant is made by the death of the covenanter, there the death of the covenanter must intervene."

3. The participle *διαθέμενος* is in the middle voice, and belongs to a verb which has a distinct active and passive voice. Consequently, unless I am very greatly mistaken, it cannot possibly bear a passive signification. This objection, is, I conceive, decisively fatal to the 1st and 4th translations; namely, those of *Codurcus* and *Macknight*. *Codurcus*, indeed, does not appear fully to understand his own system. His translation of *διαθέμενος* as above given, is passive: but in the very clause in which he claims the right of translating it passively, he attributes to it a new sense; namely, *is quicum fœdus initur*; i. e. the confederate, the correlative contracting party; and it is to this view of it that his argument in defence of his version applies. In this view, however, nothing occurs in the text to shew on which of the contracting parties the necessity of death lies.

5. The word *ὁ διαθέμενος* may justly be rendered a covenanter, promiser, appointer, or disposer, as *Whitby* represents: so in Acts iii. 25, *διαθήκης ἡς διεθετο*; Luke xxii. 29, *καθὼς διεθετο μοι βασιλείαν*. But the proposition is not true if taken absolutely; and with his limitations is, as already observed, merely identical. It may also bear the sense of *pacifier*, as *Pierce* suggests; which he confirms by adducing from *Appian* the expression *διαθεμενος τῆς ἐνοχλήσεως, pacifying his troublesome (creditors)*. Yet the sentence seems to require that *διαθήκη* and *διαθέμενος* should be more strictly correlates. As to *Doddridge's* translation, I greatly doubt whether the word will admit of being

translated a *confirmer* of a covenant. Moreover, if the inspired author lays down a general rule concerning *that which* confirms the covenant, we should scarcely expect, in the course of the same illustration, the specification of person which is implied in the use of the masculine gender in the subsequent verse: *he who* confirms.

6. Macknight's translation presents a similar difficulty in the change of gender. In the 16th verse, indeed, he supplies *θυμα* or *ζων*; in the 17th he supplies *ταυρος*, *μοσχος* or *τραγος*, from ver. 13 or 19. This is hardly satisfactory. But it is scarcely worth noticing, as the *third* objection wholly overthrows his translation.

7. Little depends on the translations of *ἐπὶ νεκροῖς*. It can hardly signify, with *Whitby*, *in the death of them that make the covenant*. It may signify, as *Pierce* translates, *on the condition of death*; though the supposed use of the concrete *ἐπὶ νεκροῖς* for the abstract *ἐπὶ θανάτῳ* is not free from difficulty. It may appear supported by the use of *ἐκ νεκρῶν*, (speaking of resurrection;) but in this case the expression is correct without a figure. He who rises *from the state of death*, rises *from among the dead*.

8. *Lastly*. In reference to the version of *Pierce*, it does not materially affect either the construction or the sense whether *διαθήκη*, or *ὁ διαθέμενος*, be taken as the subject to the verb *ἵσχυται*.

It is hardly worth while to record the observation of Michaelis on the subject. With his usual irreverence he cuts the Gordian knot. He attributes to the Epistle a Hebrew origin; and pretends to point out the errors of the translator. "I cannot," he says, "suppose St. Paul would any where have recourse to the arts of sophistry, (by arguing from one signification of a word to another.) I would transfer the

charge, therefore, to a translator, who, perhaps, made a mistake in these two verses: and I think it not improbable that the original conveyed a different sense; namely, that the death and blood of offered animals were requisite for the formal confirmation of a covenant."

On the whole, I am left in a state of fluctuation. If the feeling be allowable, I should rejoice to be convinced of error in my estimate of the grammatical objections to the sense proposed by Macknight; which in itself appears most natural and consistent. At present, however, I can only suppose that the Apostle adopted a train of reasoning easily intelligible to the Jews, from their previous familiarity with the topics alluded to, into which, from the change of circumstances, and the want of the same associations and habits of thinking, we are less capable of entering. One benefit I find to accrue from such difficulties: they afford a striking lesson of humility. Pride will rather arraign the word of God than confess its powers overcome. It is an effort of self-abasement, after much study and toil, to acquiesce in the acknowledgment, I cannot understand it.

I am your constant reader, N. L.

To the Editor of the Christian Observer.

I SEND you the following remarks, hastily drawn up by the late lamented Henry Martyn, in answer to the objection that future rewards and punishments are not revealed in the Old Testament. They were written at the request of a benevolent lady, the wife of an officer of rank in India, who, having been challenged by a gentleman to answer the objection just specified, applied to her friend Mr. Martyn, who was stationed on the spot, for further information on the subject.

E. W.

1. What if no revelation of a future state had been made to the

Israelites? Can any one say *how much* God is obliged to reveal, or what ought to be the sanctions of his laws? It is enough for us that he promises and threatens in general terms. He might, if he had chosen, have required obedience without making any promises at all; much less those of a blissful immortality.

2. But the Hebrew sacred Scriptures are full of declarations that there is a reward to the righteous and punishment to the wicked—and there is manifestly no fulfilment of these declarations upon earth: therefore there must be a fulfilment of them in a future world. Hence the tendency of the Hebrew Scriptures is to lead our thoughts to another world.

3. A very early event in the history of men would suggest these reflections to them—namely, the death of Abel, who was approved by God, and presently murdered, while the murderer survived and built a city.

4. “*In the day thou eatest thereof thou shalt surely die.*” Now, if there be no future state, the serpent has been and will be completely triumphant—for by his wiles our first parents died, and so do all men. How then should the primeval promise be fulfilled, that One descended from the woman should bruise the serpent’s head? If it be replied, that the serpent might be bruised without any benefit to us, why was the promise given to our first parents, or left upon record for us?

Again, death is the punishment of sin; but we read of many who were restored to the favour of God. But if there be no future state, punishment is executed upon them to its utmost extent: how then can they be said to be restored to the favour of God?

5. The translation of Enoch.—Why was Enoch taken without dying to dwell with God, if it was not intended that others of his species should exist in another world? Enoch was Christ. Observ. No 224.

by no means the most eminent servant of God.

6. The frequent appearance of angels to good men.—Every such visit would remind them of another world. But to be reminded of a world where some of God’s creatures enjoy his presence, but into which they were never to enter, would be an occasion of extreme pain to those good men who loved God and his service: and would God needlessly put his servants to pain?

7. Gen. xlvii. 9.—The patriarchs spoke of themselves as being strangers and pilgrims—that is, that they were not in their native land, but were travelling. Now, as the Apostle argues in the Epistle to the Hebrews, if they had meant the earthly land from which they had come, they had full opportunity to return thither, which they never seemed to think of doing. Evidently, therefore, the country they sought was a heavenly one.

8. Exod. “*I am the God of Abraham and the God of Isaac and the God of Jacob.*”—This means more than being their Creator and Preserver, for this he is to all mankind. In Scripture, that God is our God, and that we are his people, are correlative propositions. To be *his people*, is to be governed, protected, provided for, and loved by him: therefore, to be our God, is to be our Governor, Protector, Supplier, and Friend. But God cannot be the Governor, Protector, &c. of dead people, that is, of non-entities: therefore Abraham, Isaac, and Jacob are all living, though they had died.

9. The translation of Elijah.—See 5.

10. 1 Kings xvii. 22. “*And the soul of the child came into him again, and he revived.*”—From this they might learn, that the soul can and does exist in a state separate from the body. So 2 Kings xiii. 21.

11. “*I know that my Redeemer liveth, and that he shall stand at the*

later day upon the earth ; and though, after my skin, worms destroy this body, yet in my flesh shall I see God."

12. Psalm xvi. 10. "Thou wilt not leave my soul in hell (in the grave)... thou wilt shew me the path of life : in thy presence is fulness of joy, and at thy right hand are pleasures for evermore."

Psalm xvii. 14. "From men of the world, who have their portion in *this life*...as for me, I shall be satisfied when I awake with thy likeness."

Psalm xxiii. 4. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

Psalm xlix. 14. "Like sheep they are laid in the grave, death shall feed on them, and the upright shall have dominion over them in the morning."

Psalm lxxi. 20. "Thou shalt quicken me again, and shalt bring me up again from the depths of the earth."

Psalm xc. 3. "Thou turnest man to destruction, and sayest, Return, ye children of men."

13. Prov. xiv. 32. "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

Eccles. iii. 21. "Who knoweth the spirit of man, that goeth upward, and the spirit of the beast, that goeth downward to the earth?"

Eccles. xi. 9. "Rejoice, O young man, in thy youth, and walk in the ways of thine heart and in the sight of thine eyes ; but know thou, that for all these things God will bring thee unto judgment."

Eccles. xii. 7. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

14. Isaiah xxv. 8. "He will swallow up death in victory."

Isaiah xxvi. 19. "Thy dead men shall live ; together with my dead body shall they arise. Awake and sing, ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead."

15. Daniel xii. 2. "And many of them that sleep in the dust of the earth shall awake ; some to everlasting life, and some to shame and everlasting contempt."

16. Hosea xiii. 14. "I will ransom them from the power of the grave ; I will redeem them from death. O death, I will be thy plagues ; O grave, I will be thy destruction."

FAMILY SERMONS.—No. CXL.

Ezek. xxxiii. 11.—*As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live ; turn ye, turn ye from your evil ways ; for why will ye die, O house of Israel ?*

1. In this passage of Scripture, the character of God is exhibited in a most amiable and attractive light. The persons whom he here addresses, are the wicked ; those who have wilfully rebelled against him ; who have set at nought his authority, and contemned the warnings and admonitions of his word. When we consider the number and the variety of our provocations against God, we may well stand astonished at the condescension and grace which are manifested in such declarations as these. Nor are these indications of mercy and kindness towards rebellious man of rare occurrence in the word of God : they are to be met with in almost every page. "Look unto me, and be saved, all ye ends of the earth." "Who is a God like unto thee, that pardoneth iniquity ? He retaineth not his anger for ever, because he delighteth in mercy." "God is love." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Herein is love ; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." And these declarations of

God's word, which might be multiplied almost without end, are confirmed by the dispensations of his providence, which shew him bringing good out of evil, and in the midst of wrath remembering mercy. We find him, for example, at the very moment when the transgression of our first parents had forfeited his favour, even while passing on them the sentence of condemnation, opening to them a door of hope, and assuring them that the Seed of the woman should one day bruise the serpent's head. Witness also the effect of Abraham's intercession for the polluted city, whose cry had gone up to heaven. But why dwell on these less pregnant proofs of the love and kindness of God towards guilty men? Contemplate his dear Son quitting the bosom of his Father, taking upon him our nature, submitting to pain and poverty and reproach, and all the miseries incident to humanity, and at length dying an ignominious and excruciating death, that he might redeem us from everlasting destruction, and, renewing us in the Divine image, raise us to happiness and heaven. Can we call to mind this Saviour, the Help of the helpless, the Hope of the despairing, the Salvation of the lost, and not be convinced of the overflowing grace and condescension which mark the Divine character?

If this part of God's character were fully known and appreciated, he could not be slighted as he is. If, instead of regarding him as a hard taskmaster, or as the enemy of our happiness, we were habituated thus to view him as the God of grace and mercy, and our minds were fully imbued with a conviction of his loving kindness, we could not fail to be attracted towards him: our hearts would be deeply impressed with a sense of the baseness and ingratitude of sin; we should feel the pangs of remorse, and the yearnings of affection: with the prodigal, we should be disposed to

seek our Father's face and our Father's forgiveness; and, with the penitent publican, to cry out, God be merciful to me a sinner.

2. But the text not only exhibits this endearing view of the character of God, but it points out also the fearful consequence of sin—death; not merely the ordinary death to which all men are subject, but death spiritual and eternal. This death is the wages of sin, the infliction of God's righteous displeasure. It is called the second death, and involves in it everlasting banishment from the presence of God—an everlasting exclusion from heaven—an everlasting extinction of peace and hope—an everlasting abode in those regions of misery and despair, where the worm dieth not, and the fire is not quenched. In the various displays presented to us in Scripture, of God's mercy, no intimation is given us that the impenitent sinner shall escape his vengeance: even in our text, full as it is of mercy and encouragement, there is not one word which can be wrested to countenance such an idea: and yet it is the unfounded presumption of escape, in which men indulge, that leads them to go on in sin, until ruin at length overwhelms them. They assume it for granted that wrath cannot overtake them, but that, in some way or other, they shall experience the Divine clemency. The doubt suggested by the tempter, finds entrance into their minds, as it did into that of Eve. With venturous hand they pluck the forbidden fruit, and perhaps only discover their folly when it is too late to repair it. Such is the delusion which Satan has practised upon man from the creation of the world to the present day, and, till the grace of God renews the heart, with the same success now as at the first. We are still too often led to question the universality of the command, "Yea, hath God said ye shall not eat of every tree of the garden;" and are still tempted to doubt the

certainly of the punishment threatened to disobedience : “ Ye shall not surely die.” We are not made wiser by the universal experience of six thousand years that are past ; and even after our own experience has taught us the danger of such suggestions, we are again and again deceived and deluded by the same specious artifice. But whence this false hope ? Our text indeed assures us, that God has no pleasure in the death of the wicked ; but it adds an earnest exhortation, that he should turn from his evil way and live : “ Turn ye, turn ye from your evil ways ; for why will ye die ?” O may this affecting expostulation, these remonstrances of grace and mercy, arm us against the ruinous delusion which I have been pointing out ; for in the accents of love and compassion they entreat us to turn from sin which must otherwise inevitably issue in our destruction.

3. But the text, besides exhibiting to us an endearing view of the character of God, and pointing out eternal death as the sure consequence of unrepented sin, *opens to us the way of life*.—Life is here inseparably connected with repentance ; with turning from our wickedness unto God. Let us consider for a moment the various forms of wickedness which are continually meeting the pure and holy eyes of God, and provoking his just indignation. In some persons, sin appears in the outward conduct. They practise iniquity without shame or remorse. They shrink not from the most unholy practices—nay, they glory in them. Their very conversation is characterized by impurity and profaneness, and is an outrage on common decorum. In others, however, sin assumes a less obtrusive form : it dwells more in the secret recesses of the heart ; but it betrays itself even to the eyes of fellow-mortals in the selfishness of the conduct, in a devotion of the thoughts to the world and

its objects, in a manifest alienation of the heart from God and his service, and in an indisposition to attend to the things which belong to our everlasting peace. But whether the sins which beset us, be sins of the heart or of the life, our danger is equally certain, if we turn not from them. It is not only notorious sinners, the harlots and the publicans, whom our text addresses, but those also who, like the young man in the Gospel, maintain the decencies of outward conduct, while their hearts are selfish, engrossed with the world, and alienated from God. To the last, as well as to the former, is the admonition addressed, “ Turn ye, turn ye from your evil ways ; for why will ye die ?”—Perhaps we are externally decorous in our conduct, perhaps we make even a creditable profession of religion ; and we may therefore be apt to conclude that *we* are not proceeding in any evil way, and to assume that all is well with *us*. But surely it does not follow from our maintaining a fair appearance before men, from our even expressing ourselves in the language of godliness, and having succeeded in obtaining a reputation for piety, that we have really turned from the ways of wickedness. Saul of Tarsus was zealous in what he deemed the service of God : he was strict in the performance of all external duties : touching the righteousness of the ceremonial law, he was blameless : he stood high among the professors of godliness : he was no neglecter of prayer or public worship, but, on the contrary, was strict, even to excess, in attention to every religious observance ; and yet all this time he was in the gall of bitterness and in the bond of iniquity ; he was alienated from God by wicked works ; and had not God interposed by a miracle of mercy to turn him from his evil ways, he would have perished in unbelief and hardness of heart. Let his once awful, but afterwards eminent, example, lead us to search

and examine ourselves, whether we be indeed in the faith, whether our hearts are right with God, whether we have really turned from every evil way unto him; for otherwise we are still reprobates, outcasts from the favour of God and the hope of heaven.

But I have remarked, that the text so links life with turning from wickedness, that they cannot be disjoined. God hath indeed united them indissolubly together; but man is continually striving to dis sever them. We ardently desire happiness, but then we are desirous of enjoying it in the ways of our own devising. We are desirous of enjoying the pleasures of sin, without forfeiting our hope of future blessedness. But the thing is impossible. God's immutable decree stands opposed to such an unholy alliance. The ways of sin lead, by an unavoidable necessity, to everlasting death, to the blackness of darkness for ever.

The text connects the exercise of the Divine mercy with our turning from sin to God. If he had been set before us only as the holy and just Judge, who will by no means clear the guilty, and who will render to the wicked wrath, tribulation, and anguish, what encouragement should we have had to turn to him? Turning to him, in this view of his character, would only bring us into a situation more fully to anticipate the coming vengeance, and to fill us with all the horrors of despair. But to be called to turn to him as a God of mercy and grace, furnishes such ground of hope and encouragement as serves to allay our fears, and to quicken us in his service; as serves to fill our souls with peace, and love, and heavenly consolation. Oh! were it not for the Saviour whom God hath given us—for Him who is the way, the truth, and the life; the prevailing Advocate at the right hand of God, where he ever liveth to intercede for us—were it not for Him, in

whose blood a fountain hath been opened for sin and uncleanness—and for the gracious assurances given us in Scripture through him; how could we turn to God with any hope of viewing his reconciled countenance, or of being restored to his favour? It is through Christ, then, that we must turn to God, for there is no other name given under heaven by which we can be saved.

Here, then, life and death are set before us. On the one hand, death; implying, in this world the darkness and alienation of the heart from God, a course of wilful rebellion against him, and the absence of peace and hope; and in the world to come, eternal banishment from his presence, and eternal misery in hell. On the other hand, life; including in it a mind enlightened with a knowledge of His will, gratitude for His mercies, love to His name, delight in the ways of holy obedience, a hope that will not disappoint us, a peace which passeth understanding; and hereafter, the eternal enjoyment of the Divine presence and glory, happiness large as our largest wishes, and endless as our immortal souls. Who would not desire to partake of such blessings? Can we hesitate in our choice? Can we go still farther, and, as too many do, deliberately choose death, and reject the gracious offer of life with all its unspeakable benefits? If we have never maturely considered the momentous question before, let us consider it now. Hear God himself condescending to expostulate with us: "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: turn ye, turn ye, from your evil way; for why will ye die?" He here addresses every soul of man. O let his voice enter into our ears; let it reach our hearts. We shall otherwise have hereafter to lament the folly and infatuation of our conduct, when there will be no eye to pity, no hand to rescue us; when

even God, the God of mercy and grace, shall forget to be gracious; when even the Saviour, who shed his blood to redeem us, and who is now stretching forth the arms of love and compassion to invite and welcome us, shall consign us to irreversible destruction; and when, under his righteous sentence, we shall take up our abode with devils and condemned spirits in the blackness of darkness for ever. Let us then be wise to know the day of our visitation, and to flee from the coming wrath while the opportunity is still afforded us of turning from sin to God. To-day, while it is called to-day, let us listen to his gracious invitation, and flee for refuge to the hope set before us in the Gospel. Let us come pleading the atoning sacrifice and prevailing intercession of his dear Son; casting ourselves on his mercy; looking to Him alone for pardon, sanctification, and eternal life; devoting ourselves wholly to his service; and resolving, in the strength of his grace, that we will follow him fully, counting all things else but as loss if we can win him, and partake of his salvation. Then shall it be well with us for time and eternity. God will rejoice over us to do us good. He himself will be our everlasting light, and our God our glory. Amen.

To the Editor of the Christian Observer.

PROPHECY being presented to our contemplation in the holy Scriptures, we may conclude, that, however difficult its investigation, it was not intended to be overlooked by the Christian student. It consists of emblematical representations of future events, more or less clearly adumbrated; each separate allegory being generally composed of figures drawn from external objects, not arbitrarily selected, but admirably adapted to express what is intended, with that degree of light which affords only the great outline of objects, until we approach the period of the events predicted.

A higher species of figures is furnished by the typical institutions, persons, and things of the former dispensation; the types and ordinances of which, and the New Testament prophecies, reciprocally illustrate each other.

In the present times, we enjoy peculiar advantages for the study of prophecy; not only because the successive events of many centuries have thrown much light on various difficult points, but also because the writings of pious individuals have been found to contain, as I conceive, descriptions of some of the principal events even of the last thirty years, with almost historical accuracy. Their predictions may therefore be assumed as affording a key to other parts of the Apocalypse.*

On the other hand, we labour under some peculiar disadvantages. Ignorance and prejudice still continue, as much as ever, to obstruct the human understanding; and the astonishing events which of late years have so rapidly succeeded to each other, appear, in some measure, to have disturbed that calm, deliberate attitude, in which the page of prophecy ought to be contemplated.

While various events, affecting the kingdom of Christ and the kingdoms of the world, which have taken place, or are at the present moment

* The following authors have spoken with different degrees of clearness of events which have since taken place. A small pamphlet, containing extracts from their writings, was published in 1809.

Archbishop Brown,	anno 1551
Mr. John Knox	1572
Mr. Joseph Mede	1632
Dr. John Owen	1649
Mr. Christopher Love . . .	1651
Archbishop Usher	1655
Mr. James Durham	1653
Dr. Thomas Goodwin . . .	1659
Dr. H. More	1663
Mr. Peter Jurieu	1689
Mr. Robert Fleming	1701

I refrain from mentioning those who have flourished nearer our own times.

accomplishing, appear written as with a sun beam in the page of revelation, it must not be forgotten that considerable obscurity still hangs over many important passages; some of which, relating to times long past, seem to shew that modern Christians, like the first disciples of our Lord, are slow of heart to understand the Scriptures. Of this we are certain, that arbitrary interpretations of particular symbols are to be rejected; and that every jot which "the Spirit of wisdom and revelation" has dictated, will be found important. Great care must therefore be taken, in filling up the particular parts of the large and more obvious outlines of prophecy, lest we substitute our own fancies or prejudices in the place of its true signification. Nor is it less necessary to keep in mind, that the Apocalypse is not to be treated as a puzzle, which must be repeatedly put together and taken to pieces, until, by frequent trials, the several parts are made apparently to correspond. Of this course we have already seen too many instances; every change in the political horizon giving rise to new conjectures, in which the love of the marvellous is strikingly predominant; and these again, in their turn, rapidly abandoned for others, as ill founded, perhaps, but not less confidently announced. On the contrary, we must remember that the Apocalypse consists of a number of emblematical and allegorical representations; though the meaning of many parts of it was doubtless intended to be ascertainable by the Christian who should bestow on them a patient investigation. Instead of attempting to grasp the whole of that vast and wonderful revelation, would it not be wiser to confess our ignorance of those parts which we cannot satisfactorily explain, and to direct our efforts to the attainment of a better knowledge of them, on principles drawn from the sacred text?

It is certainly a study in which every talent and attainment may be advantageously employed.

In concluding these general remarks, it will not be deemed improper to remind the reader, of the declaration in the prophecy of Daniel: "None of the wicked shall understand, but the wise shall understand." It surely concerns the professor of Christianity, to be well assured on which side he stands in that mighty contest between light and darkness which has ever subsisted in the moral world. And it is his duty to "be of an understanding heart," and to observe "the work and the operation of God's hand." And as the best antidote to prejudice, and the imposing impressions of passing events, let him be careful to make progress in the practical study of the holy Scriptures, and the knowledge of God as there displayed. It is the Christian alone who can estimate the spiritual objects of revelation, and with composure contemplate the portentous nature of the objects which *futurity* presents. E.

To the Editor of the Christian Observer.

IN every society, whether civil or religious, there should be certain essential and positive principles, to which it may be necessary frequently to recur; because, such is the fluctuating state of human affairs, that there never was any institution, however wise or good, but in the lapse of time became subject to abuses. If we take a retrospective view of religion, in every age of the world, we shall find, that, amongst all sects and denominations, there have been certain periods of improvement or degeneracy. But as the degeneracy is usually gradual, it is often imperceptible till it has become widely spread and deeply confirmed. It has been justly said, that an extraordinary revival of religion is *res unius ætatis*;

it rarely continues longer than a single generation. The Jewish people served Jehovah during the days of Joshua and the elders who immediately succeeded him ; but the next race degenerated, and fell into the idolatrous customs of the neighbouring nations : and though there were occasional reformatations, in consequence of their afflictions and chastisements, yet they were generally of short continuance. In later times, the sect of the Pharisees arose, who separated themselves from the general practice and national worship, which had degenerated into mere formality and outward show : but in process of time, these, like others, lost the spirit of their institution, and swerved from their first principles ; and at the time when our Lord appeared upon earth, possessed nothing but a form of godliness without the power. A similar remark applies to various denominations of Christians, in the several ages of the New Testament dispensation. But let us turn particularly to our own times, and to that branch of the church of Christ which is established in this country. I fear, that we are nearly in the same mixed state as the seven churches of Asia were in the days of St. John ; and if, upon calm and dispassionate observation, some cause, or causes, seem to be operating, or likely to operate, for the worse, it becomes a duty to point them out, in order to prevent or check their growth.

It often happens with collective bodies, as with individuals, that they look at the faults or defects of others, but neglect to investigate and correct their own. The increase of numbers, and outward prosperity, serve to keep degeneracy and inconsistency in countenance ; and as the profession of religion becomes more general, it is apt to be more superficial : the spirit of the world, and worldly maxims, insinuate themselves

into the church ; their contagion is gradually and imperceptibly diffused, until at length the whole body perhaps becomes contaminated, and hastens to decay. It is true, that in the most degenerate times, and the darkest ages, there were individuals who preserved their integrity and walked circumspectly before God : but they were thinly scattered, and were little known, because they aimed not to be noticed by men, but studied chiefly to be renewed in the spirit of their mind, to lead a devout and humble life, and to be qualified to mingle with holy spirits in a better world. There were a few names even in *Sardis*, which had not defiled their garments : and, in the days of *Elijah*, there were seven thousand in the land of Israel who had not bowed the knee to the image of *Baal*. The aggregate of such persons, in every age, constitutes what may be properly termed the Catholic church. Whatever degeneracy may have happened among particular churches or denominations, in any period of the world, still such a universal church has always existed, and will remain, till the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

We may suppose, that, in every age, some individuals, perceiving the deluge of vice and profaneness which flowed around them, and wishing to escape from its dire effects, would form a plan, from the purest motives, to separate themselves from the multitude. But in time, as new members were added, regulations unknown to the first projectors would be adopted. As inducements to enter the society increased, many of the new members would perhaps assume an external appearance of austerity, whilst the evil propensities of their nature remained unchanged ;—a circumstance which has but too often excited great scandal against pure and undefiled Christianity. Let all parties take warning from thi

unhappy fact. Let them not be self-sufficient, or imagine, that because they possess certain advantages, or supposed advantages, in the doctrines or administration of their peculiar persuasion, they are therefore secure. Some of the poisonous infection may have already been imbibed; and though not easily perceived, be diffusing itself through the most vital parts of the whole body. It is needful, therefore, at all times, to examine minutely into circumstances of this kind, and to endeavour to apply some immediate antidote, lest the poison should spread further. This, however, is not to be effected by any species of persecution; but, let each party begin the scrutiny with itself, and each individual with his own heart. To preserve discipline, every society of Christians must have established rules for the exclusion of improper members from its communion; and if an individual who is guilty of evil practices be retained or screened by the general body, his fault becomes attached to all, and all are accountable for it. I would endeavour to impress this truth on all ranks of my countrymen and fellow-Christians. To the venerable Ministers of the church in particular, I would say, "Cry aloud, and spare not: Be instant, in season and out of season: Stand as vigilant watchmen on the walls of the city, and alarm your fellow-citizens whenever an enemy, under whatever appearance, is approaching towards the gates: Exhort them to gird on their spiritual armour, that they may be able to withstand in an evil day." Let each member of the laity also, endeavour to promote a particular reformation, in order to a general one. Let each inquire what it was that caused God, by the prophet, to ask, "*Shall not my soul be avenged on such a nation as this?*" Let our statesmen, in particular, remember, that it is *righteousness that exalteth a nation*. And Christ. Observ. No. 224.

whilst thousands are nobly stepping forward for the laudable purpose of diffusing the Scriptures throughout the world, let each be entreated to study their contents, and endeavour to reduce their holy precepts to practice; for it is not the mere hearer or reader of the word of God, but the doer of it, that shall be justified in his deed.
T.

To the Editor of the Christian Observer.

THE following extract from the last will of Henry the Seventh, dated March 31st, 1509—that is, about three weeks before his death—furnishes so curious and characteristic a specimen of the divinity of those times, that the insertion of it in your pages may be acceptable to many of your readers. It contains a singular mixture of truth and error; of pious and superstitious sentiment. The former part is particularly orthodox and pleasing, and recognises several of the chief doctrines of the Gospel. Sin, original and actual, is acknowledged; human merit is disclaimed as the price of salvation, which is attributed solely to "the infinite mercy and grace" of God, and the "merits of the blessed passion" of Jesus Christ. But the latter part forms a singular contrast to the former. It is Popery tacked on to Christianity; the inventions of man to the revelation of God; the follies of the Missal to the imperishable truths of the Bible. The passage is as follows. The reader will readily perceive my reasons for marking some parts in Italics.

"We say at this time, as we have been accustomed, these words: '*Domine Jesu Christe, qui me ex nihilo creâsti, fecisti, redemisti, et predestinâsti ad hoc quod sum, tu scio quid me facere vis; fac de me secundum voluntatem tuam cum miserecordiâ.*' Therefore do of me thy will, with grace, pity, and mercy, most humbly
S U

and entirely I beseech thee; and thus unto thee I bequeath, and into thy most merciful hands my soul I commit. And *howbeit I am a sinful creature, in sin conceived, in sin have lived, knowing perfectly that of my merits I cannot attain to the life everlasting, but only by the merits of thy blessed passion, and of thy infinite mercy and grace; nevertheless, my most merciful Redeemer, Maker, and Saviour,* I trust that by the special grace and mercy of thy most blessed mother, ever Virgin, our Lady Saint Mary, in whom *after thee* in this mortal life hath ever been my most singular trust and confidence, to whom in all my necessities I have made my continual refuge, and by whom I have hitherto in all my adversities ever had my special comfort and relief, will now, in my most extreme need, of her infinite pity take my soul into her hands, and it present unto her most dear Son; whereof, sweetest Lady of mercy, very Mother and Virgin, Well of pity, and surest Refuge of all needful, most humbly, most entirely, and most heartily, I beseech thee. And for my comfort in this behalf, *I trust also to the singular mediation and prayers of all the holy company of heaven; that is to say, angels, archangels, patriarchs, prophets, apostles, evangelists, martyrs, confessors, and virgins; and especially to mine accustomed avowes* I call and cry, St. Michael, St. John Baptist, St. John Evangelist, St. George, St. Anthony, St. Edward, St. Vincent, St. Anne, St. Mary Magdalen, and St. Barbary; humbly beseeching, not only at the hour of death so to aid, succour, and defend me, that the ancient and ghostly enemy nor none other evil or damnable spirit have no power to invade me, nor with his terribleness to annoy me; but also with their holy prayers and intercessions to be intercessors and mediators unto our Maker and Redeemer, for the remission of my sins and salvation of my soul."

This testament further directs his

body to be buried in "the monastery of Westminster," both because he had there been crowned and anointed, and because it was the common place of sepulture of the kings of this realm. The tomb was to be made with niches containing the statues of his guardian saints; and lest, after all these precautions, his soul should not rest in peace, he requested that ten thousand masses should be said for his repose; fifteen hundred in honour of the Trinity; two thousand five hundred in honour of the five wounds of Christ; the same number for the five joys of our Lady; four hundred and fifty to the nine orders of angels; one hundred and fifty to the honour of the patriarchs; six hundred to the twelve apostles; and two thousand three hundred to the honour of all the Saints; *the whole to be performed within one month after his decease!*

Such were some of the superstitions of our forefathers, and such are still the mummeries of Roman Catholic countries! What reason then have we to bless God, who has taught us the way of salvation, and access to the Throne of Mercy, through the *only* Mediator between God and man; and who has mercifully delivered us from a load of vain and useless ceremonies, which neither we nor our fathers could bear! Oh that our faith were always as lively as our creed is orthodox; and that, in renouncing the superstitious parts of the religion of our forefathers, we could more completely obtain the victory over those passions and vanities, that unbelief and impenitence, that love of the world and deadness to religion, which may luxuriate as much in a protestant, as a popish bosom, and are common to all persons of all parties who are not transformed in the spirit of their minds, and increasing in the knowledge of our Lord and Saviour Jesus Christ, and a truly evangelical obedience to his commands!

EGO QUOQUE PECCATOR.

To the Editor of the Christian Observer.

THERE are some expressions in our Liturgy which have been a great stumbling-block in the way of many conscientious men; none of which, however, I think are incapable of defence. It is not my intention, in these observations, to go over the ground which has been so ably pre-occupied: such of your readers as may wish to see a reply to some of the most common objections advanced against our admirable forms of prayer, may consult, among other publications, Mr. Simeon's "Sermons on the Liturgy," and a paper by the same author in vol. xi. p. 700, of your Magazine. What I wish more particularly to refer to at present, is an objection which has been often brought against the prayer for the Parliament, in which we style the king "most religious and gracious." Now, it is said, that, however well the term "*most religious*" may apply to such a king as Hezekiah or Josiah, yet to many others it would be wholly inappropriate. I conceive this objection to be entirely groundless; for the epithet is evidently attached *not* to the *person* of the king, but to his *office* as *head of the church* within his dominions. The expression is analogous to that which we use in addressing a bishop, "Right Reverend Father in God," which is clearly adopted out of regard to his *official* character, whatever might be his private life or sentiments; though, of course, it is

presumed that both are consistent with his exalted station in the church of Christ. Taken in this sense, the epithet "*most religious*" is not more objectionable than that of "gracious," which we might possibly have to use to a sovereign whose personal demeanour was of a very different kind. Objectors feel less scrupulous about the latter, only because it is a more usual mode of addressing Royalty than the former.

I think we may be satisfied with this explanation of the phrase, from the consideration that the composers of our Liturgy were men too honest to flatter, and of too much penetration not to perceive that the epithet given to one king must be of so general a kind as to apply to all his successors, as long as they supported, according to their coronation oath, the civil and ecclesiastical constitution of the realm. I would not, however, be understood to express an unqualified approval of the epithet in question; though my objection is not so much to the expression itself, as to the construction which is often put upon it, and the objections in consequence raised against it by those who do not enter into the distinction which has been pointed out, and who therefore construe into mere personal compliment or adulation what was intended to apply to the reigning monarch in his official character as temporal head of the church, which he is pledged by oath to cherish and defend.

AGNOSTOS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

PERMIT me to make a few explanatory remarks upon a subject which has been more than once introduced into your pages—I mean church and fire briefs; the system of which I have often heard alternately condemn-

ed and commended; the one party asserting that they are managed in the most economical, the other in the most extravagant and *corrupt* manner. Neither statement, I apprehend, is correct. The simple fact appears to be, that the management is sufficiently fair

and honourable, but that some parts of the system itself are ill contrived for the purposes for which they are intended. On a church brief, the total charges for paper, printing, stamping, canvas, postage, and other expenses, with the fees, amount, as stated in your January Number (p. 59.) to 84*l*. This sounds at first as a large sum; but when divided among more than ten thousand parishes, is only about *two pence* for each parish; nearly half of which is for allowedly indispensable expenses: the other penny, with a trifling fraction, goes in fees and dues. I could wish that this last part of the charges were wholly abolished, as charity ought not to be subjected to official fees, or financial deductions; but, after all, the name is far more formidable than the reality; as the deduction of one penny on a parish collection of only five shillings, would be but a *sixtieth* part, and on a larger collection would be scarcely worth naming, except as it interferes with the charitable nature of the system, and tends to render it unpopular.

But by far the largest expense is the undertakers' fee of four pence for each brief returned, which amounts, on ten thousand parishes, to about 166*l*.; but, could any person be expected to contract to convey a copy of the brief to every parish, however remote, in the kingdom; to get the whole back; to receive the sums collected; and to manage the voluminous affairs of the system, at a less charge? I cannot think the contractors, Messrs. Stevenson and Salt, overpaid for their trouble.

The defect of the whole appears to lie here; that collecting very small sums in such a numerous variety of distant places, is a bad financial measure. A shilling or two for each parish, which, upon an average, is as much as is usually expected to be raised, will scarcely pay for the trouble and expense attending the process. It must, in fact, neces-

sarily be an unproductive system. In my own parish, I am sure my congregation would at any time be willing to give double the sum usually collected, to save themselves the trouble of hearing the briefs read. I myself would do the same out of my own purse, in lieu of reading them, signing them, &c., and, above all, disturbing the order of public worship with their intrusion. My churchwardens would do the same, to be exempted from their share of the duty, particularly accounting for them at the Visitations. The collections, taken on the average, produce nothing adequate to the mass of labour which is employed upon them. I question whether your southern readers would thank me for promising half-a crown to any one of them who would come or send to my Cumberland vicarage to receive it, or would undertake the trouble and expense of conveyance; yet the system of briefs, view it as we will, necessarily comes to something like this.

Would I, then, wish to see it abolished? Before I answer this question, I would venture to suggest a two-fold method, in which its improvidence may be somewhat counteracted. The first is, by abolishing the fees, and allowing the briefs and collections to be conveyed by the post free of expense. This seems necessary, in order to silence objections, and to render the system more popular; and, in fact, it is somewhat inconsistent, to be voting a parliamentary donation for building churches, and yet allowing public fees upon charitable collections for that purpose. This relief, however, would be but trifling; only a few pence to each parish. And even then, the *real* amount of expense would not be *much* diminished, only it would be shifted from the parties immediately concerned, to the nation at large; for free postage always operates more or less as an indirect tax. Still *something* would probably be gained, as the post-

office establishment is so well contrived, and so extensively ramified, that it could deliver the briefs with far less trouble, and consequently more cheaply, than private contractors. Something might also be saved by shortening the form of briefs, and condensing them into a few lines of letter-press. But, still, these deductions are but trifling. The only real way of making briefs efficient, is to contribute liberally to them.—The expenses which have been mentioned are *fixed*, and bear hard on a small collection; but would vanish into a trifling deduction on a larger. Two successive briefs are often obliged to be issued for one case, which doubles the expenses.

However, I must venture to think the whole system contrary to the clearest principles of political economy: an objection, nevertheless, which I would willingly wave, if briefs could be proved to be of any service in stimulating to Christian charity, or uniting the members of the church more closely together. This, however, I do not think to be the case. Generally speaking, the clergyman, the churchwarden, and the parish, are all inimical to the system, and averse to contribute. This aversion arises from a current idea that the system of briefs is fraught with peculation; an idea, I trust, quite erroneous. If a tradesman had to collect a thousand half-crowns, in as many remote parishes, he could not reasonably accuse his traveller of dishonesty, because the net produce, after defraying all incidental charges, was very trifling. The case is very different with the small collections of the charitable societies, because the labour of collecting is voluntary and gratuitous, and the benevolent agents feel amply paid for their trouble if God is pleased to bless their exertions with success. But we cannot expect this in a large national plan. It is quite romantic to assert, as is sometimes done, that

briefs might be managed by unpaid agency. But if agents are to be paid, their remuneration must be deducted from the amount of the collections, be they great or small; the good ones making up for the bad.

Upon the whole, then, it appears desirable that a better system should be adopted; and no system can be better than that the public purse should be charged with the expense of assisting indigent parishes in erecting and repairing their churches, upon the excellent principles recognised and acted upon in the disposition of the late parliamentary grants, and by the Society for building and enlarging Churches. This relief should be proportioned to the wants of the parish, and its willingness to exert its own efforts to supply them. With regard to fire briefs, they might be abolished altogether, without injury to any party. Insurance-offices have superseded the necessity for them; unless, indeed, it be meant to give encouragement to improvidence, and to induce the covetous to spare themselves the fees of insurance, under the hope of making up their loss, should any occur, by a national collection. In cases of great distress, Christian charity will operate without the ceremony of a brief; which, after all, seldom produces any considerable relief to the sufferer, being *necessarily* frittered away by unavoidable deductions.

I will only remark, in conclusion, that I have taken the charges as estimated in your number for January, and which vary only in a few particulars from Dr. Burn's statement, the total being nearly the same. But it is currently alleged, that there are other, and often serious, deductions, before the residue arrives at its final destination. I have no reason to think there are any other charges than those already enumerated; and yet, when I compare some of the cases which have been published with the above estimate, I cannot tell

how to make them agree. Perhaps some of your readers could furnish me with a solution of this difficulty. I am inclined to think there is some misapprehension in the case.

INVESTIGATOR.

To the Editor of the Christian Observer.

A CORRESPONDENT in your Number for April 1819 (p. 231) requested the attention of your readers to an advertisement for a Public Ball in aid of the funds of a Charitable School. I thought at the time that the instance was solitary; but from the following passage from a recent Manchester paper, I am led to apprehend it may be more common than I was aware of; and I am therefore induced to notice it in your pages, hoping that nothing more is wanting, on the part of the individuals who have promoted such a plan of recruiting the funds of charity, than a little sober reflection of their own, or Christian advice from their friends, to induce them to perceive its manifest impropriety.

"*Cheetham-Hill:—The Ball.*—On Wednesday se'nnight the appointed ball, in aid of the depressed fund for promoting the useful objects of *St. Mark's Sunday and Day Schools*, was held at the Griffin Inn, and attended by no less than two hundred and eighty persons. This extensive party combined the rank and fashion of that genteel neighbourhood; of several adjacent towns; and of Manchester and Salford. The stewards for managing this benevolent and pleasurable fête were the Rev. —, and —, —, —, Esquires. The supper, the wines, the desert, were to be gratuities; and the families of the vicinity supplied all these in the most abundant quantities, in order that the profits arising from the sale of tickets might be as much as possible untouched, and applied chiefly to the education of the rising generation. Success crowned the scheme

beyond anticipation; and whilst an evening was spent which yields to none of its kind for continued pleasure and complete enjoyment, the sum of one hundred guineas has been obtained for that most gratifying purpose, and in liquidation of a debt contracted in building the school.—The whole of the extensive inn was called into request. Six rooms were occupied for dancing, cards, promenading, refreshments, and supper. The company were most politely received by the committee and by the stewards. *Many clergymen and military officers attended*; and the ladies were dressed in the most brilliant style. The thronging groupes formed a splendid assemblage of fashion and of beauty; and the arrangements were worthy of the company."

Next follows a long description of the decorations, the viands, and the dances; the whole concluding as follows:

"Dancing was again commenced, and continued with unabating energy till the morning dawn broke in upon the enjoyment. The company not till then retired, in every way recompensed for their attendance, and pronouncing the evening to have been one of the most agreeable and satisfactory they ever enjoyed; mirth and good-humour having reigned in unalloyed dominion throughout the whole of it."

Permit me, sir, to ask the Reverend stewards of this entertainment, whether, after this, they could consistently inculcate upon their congregations the duty of not loving the world, nor the things of the world? Permit me also to ask the benevolent visitors of these schools (of which I should state that I know nothing but from the above account,) how they would explain to one of their little pupils the exact distinction between what are, and what are not, "the pomps and vanities of this wicked world;" so that, in being taught in the instructions of school what he

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ought to *renounce*, he might not inadvertently fancy that such scenes as the foregoing come under the prohibition?

If it be said, in vindication, that the education of the infant poor is a praiseworthy object; and that the company at this ball were engaged in an act of charity; I will only remark, in reply, to the first part of the argument, that the excellence of the end cannot sanctify the means; and, with regard to the second, that true charity implies self-denial, which does not seem to have entered into the scheme in question. If *charity*, and not *pleasure*, had been the primary object, the money thrown away in the splendid and costly arrangements of this fête would have swelled the hundred guineas collected to a much larger sum. But the whole thing is preposterous. What would the friends or the enemies of the Bible Society say to a splendid ball for the benefit of its funds? yet I can see no reason why such a measure would not be quite as warrantable in the case of a Bible Society, as of "St. Mark's Sunday and Day Schools." The general education of the poor is considered by many persons as a doubtful experiment; it will certainly be a *worse* than doubtful one if the blessing of God do not rest upon it; and how can we expect God's blessing upon such means for promoting the object as are at best vain and worldly, if not positively criminal?

LATIMER.

To the Editor of the Christian Observer.

THE benevolent ex-bishop of Blois, whose zealous exertions in so many other departments of philanthropy are well known, has recently printed a tract (I am not aware whether it is published) proposing a plan for instructing attendants on the sick in the discharge of their arduous but often ill-performed duties. Among the evils, he remarks, which afflict hu-

manity, there is one which, though not a malady itself, aggravates every malady, and often renders it mortal—the want of due care, or an indiscreet mode of management. The powers of medicine without good nursing, are proverbially of little avail; and the Abbé justly adds, that "even affection and kindness, indispensable as they are, are insufficient without that skill and sagacity which are derived from the habit of attending the couches of affliction."

M. Gregoire proceeds to depict, in distressing colours, the case of widowed and bereaved persons, "*célibataires*," strangers, and travellers, who, though possessed of fortune, often find that money cannot purchase the attentions which they require. The description which he gives of hired nurses is sufficiently appalling, and I should hope greatly exaggerated—at least, if I may judge from our own country, where, perhaps we may manage these affairs better than in France; though I suppose no one will deny that amongst *us* also there is ample room for improvement in this useful class of society, to whom we must, most of us, at one time or other, be indebted. In the article of "*ivrognerie*," which the Abbé joins with "*malpropreté, rapacité, and inhumanité*," I fear we are even worse off than our Gallican neighbours; though, among the modern and better instructed race of nurses, the evil is greatly diminishing. Our hospitals have done much for rearing well-informed attendants on the sick; and thus, as in many other instances, the charity of the rich has, by the providence of God, been turned to their own advantage. I am not, however, aware, that a school for nurses forms a regular part of hospital discipline, though it appears well worthy of doing so, and would be an incalculable benefit to the community. I would propose, that in every infirmary, any respectable fe-

male, who wishes to learn "the art" of nursing, should be apprenticed, if I may so express it, for a certain term—say six or twelve months—and receive a course of theoretical and practical instructions in her intended profession; and, if found competent, should be entitled to a certificate of her ability and moral deportment.

The last mentioned qualification carries me back to the benevolent Abbé, who justly remarks on this subject: "I am sure to displease certain persons; but I am confident I speak the truth, when I assert *that morality can have no fixed basis but in religion*. Beyond this line we discover nothing but the fluctuating interests of the passions. If blindness or despair lead certain persons so far astray as to desire annihilation, or to see nothing but annihilation beyond the grave, the greater part of mankind nevertheless consider it an indubitable fact that this world is but the entrance to eternity, and that the present life is but a noviciate for one which shall endure without limitation. His future existence is therefore the chief object to a sick man; and when he has attended to the affairs of his soul, the calmness of his mind is a great assistance in seconding the efficacy of medicine." "Who, in such a case," continues the Abbé, "but would desire to have around him persons imbued with the same principles?"

M. Gregoire pays a just tribute of applause to several orders or institutions in his own church, for their exemplary attention to the office of visiting and attending the sick. In our own church, and among the various sects in this country, a benefit of the same kind, at least as to visiting, is effected by means of numerous charitable institutions, and particularly the Strangers' Friend Society. M. Gregoire wishes, however, for regu-

lar asyla for the sick who can afford to pay for the attentions they require, but who have no friend particularly interested in their welfare, and are consequently left a prey to mercenary agents. He would have these infirmaries conducted by women, who should be willing also to attend the sick, if required, at their own homes. "To women," he remarks, "Providence seems to have confided, if not exclusively, at least in an especial manner, the honourable privilege of assuaging sorrow and consoling those who suffer. A woman can far better take care of a sick person, than a man of equal experience, intelligence, and good-will; for women only," he adds, "have that tone of compassion which penetrates the heart, that instinct which divines and anticipates the wants of the sick, and that patience which pliantly bends to all their caprices."

The worthy Abbé does not seem to be very sanguine as to the success of his suggestions in his own country; for he remarks, that all endeavours have hitherto proved unsuccessful, to establish in France a Servants' Friend Society, in imitation of those in England, and at Vienna and Ham-burgh, in order "to ameliorate the character of servants,—a class, in France, so numerous and depraved;" and, he adds, that illiberal criticism, and sarcasm on his plan, "will only prove anew, what experience already attests, that no man can attempt to do good with impunity—especially in France." There is, perhaps, too much truth in this remark, as respects every country; but I trust the benevolent Abbé may find also the truth of another maxim,—that a good man usually, in time, lives down opposition: and even should his actions be misunderstood in this world, they will be rightly interpreted at a higher and more impartial tribunal.

AN INVALID.

REVIEW OF NEW PUBLICATIONS.

Letters on the Events which have passed in France, since the Restoration in 1815. By HELEN MARIA WILLIAMS. London: Baldwin & Co., 1819. pp 200.

THE subject of liberty, or the deliverance of mankind from political and religious oppression, had charms which could captivate the mind of Cowper in its soundest moments; and if even he, who was remarkable for his piety, could exclaim,

"Oh, could I worship aught beneath the
skies

That earth has seen or fancy can devise,
Thine altar, sacred liberty, should stand
Built by no mercenary vulgar hand;"

what might not be expected from minds at least equally sanguine with that of the poet, but whose ardour was unchecked by religion, and whose passions were unrestrained by a sense of their accountableness to the supreme Lord of the universe? When, therefore, the French revolution not only presented to the undisciplined minds of men in France the prospect, long anxiously looked for, of expatiating at large in the field of intellectual and civil freedom, but removed every restraint on the most unbounded licence of political and moral speculation, no wonder that they were hurried into the greatest extravagancies and excesses; until the very persons who had laboured but too successfully to undermine every principle of religious reverence among the people, and to sweep away even the forms of Christianity, were seen prostrating themselves, along with their deluded followers, before a wretched woman whom they chose to deify as the goddess of reason and liberty.

The sensation, which was first felt in France, and which, with a force like that of an earthquake, destroyed

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her government and convulsed the very frame of society, was soon communicated to other countries, and to our own in particular, which, from the proximity of its situation and the nature of its institutions, was the least likely to escape the shock. Few among us, excepting some of the more violent opposers of all change, could discover only unmixed evil in the first attempts of the French to cast off the yoke of despotic power. The impassioned votary of freedom anticipated the establishment, in a purer and more perfect form, of that free constitution under which he had reposed sufficiently long to be able coldly to criticise its defects, and to undervalue its benefits. Even the constitutional admirer of our own monarchy indulged the hope of better days for France, notwithstanding the alarming eccentricities which marked the first movements of her liberated population. Nay, some of our ablest statesmen, forgetful, or rather ignorant, of what is in man, were so dazzled by the splendid prospect which the early progress of the revolution opened to their view, as scarcely to be sensible of its evils, and lent themselves, without reserve, to the support of a cause which promised liberty, and with it, as they conceived, all imaginable blessings, to thirty millions of men. A few individuals were so fascinated by this promise of unalloyed good, as to renounce their own country for France, in the hope of witnessing and sharing there a new golden age. Among these, was Helen Maria Williams. Under the influence of this fascination, she went into voluntary exile during the first fervours of the revolution; and surrendered the antiquated and contemned rights of Britons, in order to enjoy with the

French their new-born rights of man, and, we presume, of woman too. On her expatriation she took up her abode at Paris; and though there she beheld the murderous conflict of parties, and was herself once a prisoner, and in imminent peril of her life, she seems to have continued constant in her attachment to her adopted country, throughout all the changes which its government has undergone. She has also, we believe, in turn eulogized them all. And we now find the devoted admirer of the republic of 1792, the less impassioned indeed, but no less decided, eulogist of the constitutional monarchy of 1818. She is now no longer the partisan of unbridled and impracticable freedom, but the sober advocate of a liberty sanctioned by law, and the permanence of which is to be secured by imposing restraints alike on the power of the sovereign and the licence of the people. Thus happily revolutionized herself, she comes forward, with the advantages of matured experience, to narrate the events which took place subsequently to the extraordinary return of Napoleon to France in 1815.

It is but fair, however, that the author herself should be heard with respect to her former and present sentiments. Here we must recollect, that it was not royalty alone, or its supporters, which suffered in the overthrow of the ancient monarchy. In the conflicts of parties, many of the first leaders and their friends fell a sacrifice to the ambition of rival chiefs; and those who survived, whether they had suffered only by sympathy with others, or had been exposed to peril themselves, may be supposed to be in a fitter state than before, dispassionately to judge of that revolution which had been instrumental in producing such evils. The calamities of political, as well as the trials of religious life, have a wonderful effect in calming enthusiasm, and making men "see things

as they are.'" To this source may be traced, as we conceive, the following observations of our author, in the opening of her little work.

"I disavow your ill-founded conjectures respecting my prolonged silence: the interest I once took in the French revolution is not chilled, and the enthusiasm I once felt for the cause of liberty still warms my bosom. Were it otherwise, I might perhaps make a tolerable defence, at least for a woman, by reverting to the past, and recapitulating a small part only of all I have seen, and *all I have suffered*. But where the feelings and affections of the mind have been powerfully called forth by the attraction of some great object, we are not easily cured of long cherished predilection. Those who believed as firmly as myself in the first promises of the revolution, have perhaps sometimes felt, like me, a pang of disappointment; but no doubt continue, like me, to love liberty, '*quand même*,—' to use the famous unfinished phrase of an ultra, applied to the king—it may have given some cause of complaint." pp. 1, 2.

The interest excited by the singular return of Napoleon from Elba, was soon swallowed up in the great events which followed that occurrence, and which terminated in his abdication of the imperial throne. Our readers, however, can scarcely wish to go over ground so often trodden. We will only remark, in passing, that when our author ascribes the rapid and unresisted overthrow of the Bourbon power, which then took place, exclusively to the adoption of ultra-royalist projects, we suspect that there is about as much truth in the statement, as there is in the opinion, even now current among the *libéraux* of France, that had Napoleon given the nation, *bonâ fide*, a free constitution, at the meeting convened on the "Champ de Mars," the combined efforts of the whole people would have been secured, and would have retained him on the imperial throne against the efforts of Europe in arms. Disgust was doubtless excited by the injudicious measures, and still more

by the extravagant doctrines and overweening pretensions, of the royalists; but in the present case, not a little is also to be ascribed to the humiliation attending the capture of Paris, and the compulsory establishment of Louis XVIII. on the throne; and much also to the discontent with the new order of things, both of those restless spirits who had followed Bonaparte's standard, but who were now reduced to a state of inaction and to the necessity of living on their half-pay; and of those able intriguers who had held distinguished places under the emperor, and were sufficiently attached to his person, or sufficiently alive to their own interests, to long ardently for his restoration to power. But, in addition to every motive which the desire of revenge or of future glory might present to one part of the nation, and the effect which a dread of the designs of the ultra-royalist party might have on others, there is one cause assigned by our author why the mass of the population should not have been at that time attached to the Bourbons, which we believe to be justly conceived.

"Above all," she observes, "one class of the nation was found in vigorous resistance to all ultra-royalist measures; that class is composed of the whole youth of France. Among them there is no dissenting voice, no hostile opinion. You may still inquire in French society what are the political sentiments of a man in advanced life; but if the person with whom you converse be young, inquiry is useless: that person is a lover of liberty. The French youth have lived only under the new order of things, and have not been taught to respect the old. They have imbibed the principles of the revolution, without having felt its evils. Its pitiless tempest rocked their cradle, and passed harmless over their heads. They are not like those who, having passed through the revolution, are weary of the conflict, and disposed to leave the reformation of the world to whomsoever it may concern. The minds of the French youth are unsubdued by suffering, and full of the

ardour of independence. They know that liberty is the prize, for which many of their parents have bled in the field, or perished on the scaffold. But they are too well read in modern history, of which their country has been the great theatre, to seek for liberty where it is not to be found. They do not resemble that misled and insensate multitude who, in the first years of the revolution, had just thrown off their chains, and profaned in their ignorance the cause they revered. The present race are better taught, and will not bow the knee to false idols. They rally around the charter as their tutelar divinity, whom it is their duty to obey, and their privilege to defend." pp. 7—9.

It certainly is singular, but it is not the less true, that such a spirit as the author here describes should have grown up under the iron rule of Bonaparte. Whether she does not give the youth of France more credit than they deserve, for the extent of their information and the sobriety of their judgment, is, to say the least, questionable. Still, however, the general fact cannot be contested, that they not only take a deep interest in political questions, but that their leanings are all on the side of liberty, which they have learnt also to distinguish from the unbri-dled licentiousness for which it was mistaken in the early years of the revolution.

Our author devotes several chapters of her work to the disturbances which took place at Nismes subsequently to the return of the Bourbons. Partial as she may be presumed to be to the cause of the Protestants, her statements fall far short of proving that they are to be ascribed to religious, rather than to political, differences. But, in whatever cause, or complication of causes, they originated, they were entirely confined, even according to our author, to Nismes and its immediate vicinity, no symptom of any similar dissention between the Catholic and Protestant population having been exhibited in other parts of France.

She shews also, in the most satisfactory manner, that the government of Louis XVIII. not only did not indulge any feeling of hostility towards the Protestants generally, but that they made the most strenuous efforts to protect those of Nismes from injury and insult; and that the failure of these efforts was to be attributed solely to the criminal neglect of the local authorities. Mrs. Williams traces the feud which produced at Nismes the sanguinary events of 1815, to the commencement of the revolution. In 1790, a counter-revolution was meditated in the south, by the ultra-royalists of that day, of which Nismes became the focus. Those who engaged in this plan were, as might be supposed, exclusively Catholics, and many, if not all of them, probably of the most bigoted class. They found themselves opposed, in the first instance, chiefly, if not exclusively, by the Protestants. It was no wonder, then, that the rancour which was necessarily produced by their political differences, should have been aggravated by this circumstance; and that their hostility to each other should even have acquired, in consequence of it, a character of peculiar ferocity. The two parties were ranged against each other on questions which involved not only an entire change in the civil constitution of France, but the degradation of the hierarchy, the entire confiscation of the property of the church, and even the desecration of the Catholic faith. The Protestants were the weaker party, and many of them were assassinated by the Catholics.

The atrocities practised at this time appear to have been dreadful.

"One incident, among numbers, will serve to show the fanaticism that prevailed at that period. A youth of fifteen years of age, passing by a military post, was asked, whether he was a catholic or a protestant: he answered, that he was a protestant:—upon which the soldier fired at him, and

the boy fell dead at his feet. 'You might as well have killed a lamb,' said one of his comrades to the assassin:—'I promised,' he replied, 'to kill four protestants for my share, and the boy will count for one.' " pp. 34, 35.

Civil war at length "broke forth in all its fury;" and it was now, adds Mrs. Williams, "the turn of the Protestants to triumph." They were joined by such of the Catholics as favoured the revolution, and were supported by regular troops sent against the insurgents. What followed, is thus described by our author:

"The oligarchic party surprised the unarmed citizens, repulsed the first regular troops sent against them, and at length transformed the house of their chief into a fortress, communicating with the towers of the Dominican church, from whence they directed a murderous fire on the people. The *corps de reserve* of the patriot troops was posted in a square, opposite the convent of the Capuchins, and an officer was killed by a ball fired from the convent. The troops, thus irritated, broke open the convent doors, and five monks were massacred. A heavy discharge of musketry was at the same time fired from the towers of the Dominicans, where the counter-revolutionists were entrenched, waiting for fresh succours: but the patriots forced this position: headed by an officer of artillery, they dragged their cannon to the place, and in a short time silenced the fire from the towers. The convent still remained in hostility: propositions of capitulation were offered to the besieged, and answered by a heavy fire from the house. Ladders were then applied to the walls, and after a bloody siege the convent was stormed. The leaders had, for the most part, fled; but some who had not found means to escape were put to the sword. Thus a just triumph was sullied by a crime: it was indeed committed in the fury of revenge—it was an act of vengeance for unparalleled enormities; but what provocation can palliate a deed of cruelty, or change the nature of guilt?" pp. 36, 37.

To these transactions may unquestionably be traced, even in the estimate of our author herself, the deplorable events which took place in 1815. Many of the chief agents

in the earlier scenes of blood now again appeared on the stage; and it is impossible not to perceive that this local feud, however it may have been embittered by religious distinctions, bore far more of the character of a ferocious spirit of revenge on the part of the Catholic assailants, than of religious persecution. The Protestants, it is true, were most barbarously treated; but it is impossible not to perceive, even in our author's account, that, however revolting the ferocity which was displayed by the lower classes of the Catholics, and however detestable the supineness and indifference which were manifested on the occasion by the local authorities, the Protestants were not free from blame, and that they even became in their turn the aggressors. We should have expected, from the very nature of the two religions, that the conduct of the Catholics should have been more cruel and relentless than that of their Protestant countrymen. One pleasing instance, however, of a contrary kind is narrated.

"At Uzes, a town of Languedoc, composed chiefly of protestants, many persons were massacred in broad day before the house of the sub-prefect. That frigid spectator of crimes was punished by no court of justice, because there is no penal statute against a hard heart. But public indignation has found out a mode of being avenged. The square where the sub-prefect lived has changed its name, and the passer-by now sees written against the wall, in large characters, that seem to wear a tint of blood, the name of the sub-prefect.

"There was another spectator of the murder at Uzes, by whom they were witnessed with far different emotions. A catholic priest, the Abbé Payer, (let us remember that name in our orisons!), implored the assassins to show mercy—he threw himself on his knees before them—he pleaded, with all the energy of virtue, but in vain." pp. 52, 53.

On the whole, we remain convinced that the odium of these transactions ought to be thrown far more upon political than religious animos-

ity. The dreadful persecutions which the Protestants of France had experienced in former times, are too well known to require to be specified; and up to a very late period of French history, they had existed only as by sufferance in that country. The revolution had raised them to the enjoyment of equal rights with their Catholic brethren; and the emperor, in particular, had done much to conciliate their attachment. By the recollection, therefore, of former evils, and the sense of recent advantages; by religion, almost as well as by policy; they were decided friends to the revolutionary order of things; and they were likely, on that account, to be particularly obnoxious to the ultra-royalist party, which had unfortunately gained an ascendancy in La Gard, before the government was sufficiently fixed to repress their violence. This circumstance, together with the remembrance of former injuries, mutually inflicted as each was in power, will account for the late effusion of blood, without resorting to Catholic bigotry as a cause—except in as far as religion may have been artfully employed to excite the populace to deeds of violence. What, indeed, was said by Tacitus, with his usual sagacity, upon the conflict between the partisans of Nero and Galba, may be applied by accommodation to these feuds in the south of France, to whatever cause they are to be referred. "*Veterem inter Lugdunenses Viennensesque discordiam proximum bellum accenderat; multæ invicem clades, crebrius infestiusque quam ut tantum propter Neronem Galbamque pugnaretur.*" How curious is the coincidence of place in these ancient and modern massacres! and who knows, that, if the antiquary were to trace them to their source through the records of remote history, they might not be found to spring from the same political feud, transmitted through successive genera-

tions, and in a form adapted to each, down to the present period?

It is a pleasing relief to turn from these painful transactions to the cemetery of Père la Chaise, where Catholics and Protestants are represented as reposing together in peace. All, who have witnessed this beautiful and affecting spot, will enter into the author's description of it—which would sound, perhaps, better in French than in English. Its defect is, that it leaves the mind to rest almost exclusively upon that pleasing melancholy which follows upon the performance of the last sepulchral rites to the honour of a departed friend; and in this respect it breathes too nearly the spirit of the French monumental inscriptions; which consist chiefly of sentimental addresses to the flowers to shed their fragrance on the consecrated remains; and if they recognise an hereafter, do it by the absurd demand, "*priez pour moi*," at a time when prayer itself is hopeless. The English eye, as it wandered through a variety of monuments distinguished by an exquisite simplicity, looked in vain for some distinct recognition of Him who is "the resurrection and the life," and, almost with the single exception of a Protestant minister's tomb, found it only in the case of two of our own countrymen who had been buried there. It certainly was a gratifying circumstance, to find, amidst these romantic and silent repositories of the dead, filled with inscriptions* which bear strong marks of the infidelity of the past age, the

* The following is a specimen, and, from the closing sentiment, a favourable one, of these inscriptions: the ordinary expression for the day which marks the loss of a child is, "*journée cruelle pour ses parens*."

"Père trop malheureux en perdant ton aimée !

moral grandeur of England discernible, and to see the ashes of her sons reposing, in a foreign land, under monuments which indicate the hope of eternal life through Jesus Christ our Lord. The following is the author's interesting description of this beautiful enclosure.

"This cemetery" (situate on a sloping ground overlooking the capital) "has no parallel in any capital of Europe. Placed in the most picturesque situation, its vast extent, the magnificent view it commands, its undulating soil covered with verdure, and shaded by trees, and its beautiful monuments, attract the curiosity of strangers, who admire the purity of taste that prevails in these monuments, which are all modern. This enclosure contains no mouldering sepulchres; every tomb bears a recent date, and is filled with contemporary life. But while the traveller carelessly reads the inscription on the storied urn, and passes on, those who, like me, have long inhabited Paris, wander to that spot with far other emotions.—These tombs contain the objects of our tenderest and most sacred affections; those with whom we have passed through the storms of life at an epoch when they beat most pitiless; those whom we have folded to the heart in the agonies of separation; who fixed on us that look which is the last communication of the dying, long after the lips have lost their utterance. Nothing can be more affecting than the sight of this cemetery *le jour des morts*. On that day, sacred to the dead, the catholics hasten hither in crowds, and, kneeling at the grave of the departed, pray for the repose of their souls. This tender superstition, that soothes the bitterness of sorrow, is more to be envied than deplored. The protestants bring offerings of fresh flowers, selecting perhaps those to which some recollections of the heart have given a predilection. The graves

"Ton chagrin, je le sens, sera toujours nouveau.

"Aussi pour conserver sa mémoire adorée
"Notre amour éleva ce modeste tombeau.
"Sa tendre mère, hélas ! doit la pleurer
sans cesse :

"Elle perd sans retour un trésor précieux.
"Sa fille l'imitait ; et c'est à sa tendresse
"Qu'elle doit le bonheur de résider aux
cieux."

are all carefully planted with shrubs; that spot where my mother reposes is encircled with Scotch firs, that seem to blend the associations of country with the sorrows of affection. At Paris we all know the place of our repose; we have all some grave, near which we have chosen our last shelter—we have all said to those who may survive us, ‘O lay me, ye that see the light, near the rock of my rest!’—How soothing a contrast we find in this sad yet cherished privilege, with those times which I too well remember, when the dead were thrown into one common gulf, over which no prayer was uttered, and no memorial was left.” pp. 22—24.

We next meet in the work before us with an account of the French Chamber of Deputies, the members of which are divided by the author into four different parties—the *Ultraroyalists*; the *Doctrinaires*; the *Libéraux*; and the *Centre*, or the moving mass, who are guided chiefly by a view to their own interests, and vote sometimes on one side and sometimes on the other. These four, however, may be more properly resolved into two: one which may be termed the Aristocratical, and the other the Liberal. The first is composed of the ancient nobility and the moderate ministerialists, and may be considered as decidedly favourable to monarchical principles, and to the aristocracy of birth and property. Many among them carry their notions still farther, and would desire the revival of ancient institutions. The Liberal party, including the *Doctrinaires*, may be considered as representing the interests and expressing the sentiments of the mass of the electors of France; of those, that is to say, who enjoy an income of about sixty to eighty or a hundred pounds sterling a year. As this body of the electors is in the proportion to the great proprietors of about seven to three, it may be considered as having in its hands the effective power of the state, since it nominates a decided majority of the chamber of deputies. Even the new law of elections, will

not, we apprehend, very materially alter this proportion, as the great majority of suffrages will still remain with that class of proprietors who are naturally jealous of the higher aristocracy, and especially of the ancient noblesse; and the state of the law with respect to the rights of primogeniture, takes from the latter the hope of being able to counterbalance by the weight of influence, as in this country, the force of numbers. The Liberal party, therefore, may be expected ultimately to be the depositories of political power in France, provided things continue on their present footing. Various circumstances have retarded, and may continue for a time to retard, this consummation; but such seems to be the manifest constitutional tendency of the form of government, as it is now modelled in that country. Let us hope, that, before this result shall have been brought about, sober, dispassionate, and enlarged, as well as liberal views, will have so gained ground as to diminish the apprehensions with which at the present moment we should be disposed to regard it. It may reasonably indeed be expected, that if the executive government shall maintain a paternal character, and shew itself chiefly solicitous to advance the real welfare and prosperity of its subjects, the points of difference between the two great parties in the state may in no long time be so lessened in number and magnitude, as that their collisions, and their alternations of success, shall no more compromise the safety and permanence of the constitution itself, than the vital principles of the British monarchy would be endangered by the removal of a Tory and the substitution of a Whig administration in this country. If, while suitable vigour is imparted to the government, the rights of person and property shall be respected, and the laws impartially administered, we may hope to see the violence of ultra-

royalism on the one hand, and of republicanism on the other, so moderated, and mellowed, as it were, by time, as to give fair scope to the conflict of opposite views, both of internal and external policy, without bringing into question the constitutional principles on which the present order of things rests. We, as Englishmen, are apt to forget the slow and almost imperceptible degrees by which our own constitution has arrived at its present improved and confirmed state. We are apt to mistake the clearness and justness with which we conceive a plan, for the facility with which it may be executed; and because we can sketch to our own minds the "*beau idéal*" of a free constitution, we expect to see this realized at once in the government of thirty millions of men. But, notwithstanding all the difficulties which may be anticipated; notwithstanding the clouds which have lately obscured the rising hopes of the Monarchy in France; notwithstanding the necessity to which the government have thought themselves reduced, of retracing their steps in the law of elections, we predict, that, if the nation will not be carried away by ideas of unattainable perfection; if they will wait the natural progress of improvement, satisfied to possess in the mean time a representative system which calls into a state of efficient control over the operations of the executive the intelligence of the community, and gives to it a right of free public discussion; looking up at the same time with suitable respect to the hereditary monarch; it may be reasonably hoped that a final period has been put both to the unbridled license of revolutionary phrensy and the oppression of a military despotism, and that a state of rational freedom will succeed, in which the three orders of King, Peers, and Commons will not only be recognised, as in this country; but will emulate us also in their respect for each other's rights, and

in their unity of design for the common welfare.

In speaking of the Chamber of Deputies, our author remarks, that, though it "contains excellent speakers, what passes there cannot properly be called a discussion." The necessity of inscribing their names in the list of speakers, and that for or against the question, before the subject has been argued; and the habit of mounting the tribune in order to deliver their orations; exclude all idea of debating a question, and present many impediments to the progress of legislative eloquence. The worst feature in the case is the custom of reading their speeches, which is the less excusable in proportion to the facility with which the French express themselves in ordinary conversation. We have heard this point gravely argued by the French themselves, and the practice justified, upon the plea that many, who are fully competent to unravel the difficulties and appreciate the merits of a question, are unable to express themselves in public. We are willing to admit that some few cases of this kind may occur, to which an easy remedy is supplied by a free press, or by transferring their materials to those who can give them utterance. But, in general, we believe that when a man has fully weighed and comprehends his subject, he will be able to express his sentiments intelligibly upon it. Besides this, the obligation to speak extempore has the happy effect, in most instances, of reducing the discussion within its proper limits, by confining it to those whose minds are sufficiently full of the subject to be able to communicate information to others, and to assist them in forming a correct judgment upon it.

The following quotation from our author humorously draws the picture of a French deputy reading to the jaded chamber his fatiguing harangue:—

"There are some good and loyal de-

puties, who believe the country would be in danger if they failed to transmit to the public the mass of their legislative opinions. They appear at the tribune with a manuscript of tremendous size in their hand, their head bent on the paper, their spectacles placed on the nose, and with a predetermination not to spare the chamber one single page, although the discussion is perhaps nearly closed, and they are not of the class of speakers who find new arguments when the old are exhausted. The assembly sometimes, unable to endure any more, call to their honourable colleague to pass over a few leaves of his manuscript: but the next morning that very member is called *un orateur* in all the journals; and his constituents are not apprized that the assembly considered him as taking a cruel advantage, in his harangue, of their constitutional obligation to listen.

"We have also some metaphysical deputies, who never speak on any question without going back to the origin of society, and who might well be addressed in the words of *Les Plaideurs*, '*Avocat, passez au deluge*.'" pp. 66, 67.

It has been with much truth remarked, that the French revolution was but the recoil of the blow aimed at this country through the sides of America. The French auxiliaries who were sent across the Atlantic, out of hostility to England, returned inoculated with the love of that liberty which they had been instrumental in imparting to others. The French are to be heard deriving comfort to themselves, under the humiliation of having had their country occupied by foreign armies, from a prediction founded on the above fact. They are persuaded that the contingents quartered upon them will have carried back, to their own homes, such new and heart-stirring views of the rights of man, as cannot fail, by a sort of retributive justice, to issue sooner or later in all the horrors of revolution. Several of their political writers exult in this prospect; and one, whose work is now before us,* seems, in contemplating it, to

experience all the savage gratification of revenge. Our author, who indulges in similar anticipations—anticipations which may not be altogether unfounded—appears actuated by less exceptionable feelings.

"Perhaps," she observes, "in the mysterious chain that links successive events, the time when foreign armies filled this country may not be lost for mankind. The crusades that so long devastated Europe roused the human mind from its long lethargy, and unfolded its intellectual powers. Who shall say that the armies of the north have not imbibed new ideas of freedom and independence while they sojourned in France? Perhaps the travelled soldier, at his return, may have translated into the language of his native hut what he had heard of liberty in this country; and the germs of that new production may be scattered over those enslaved regions, like the flowers that decorate the snows of their deserts." pp. 73, 74.

We must apologize for having detained our readers so long on topics somewhat foreign to what may be conceived the peculiar province of the *Christian Observer*. Before, however, we enter upon these, we must be permitted to advert to the extraordinary influence which Napoleon attained and preserved over the minds of the soldiery. Amongst other expedients of his singular policy, it is said to have been his habit to pay his soldiers *after* a battle, thereby saving the arrears of those who might have been slain; and to distribute his honorary rewards and promotions *before* it. And with respect to this last practice, we well remember the enthusiasm with which an officer, now in the service of the King of Sardinia, described his own elevation from the ranks. Though of genteel extraction, he had been torn from the bosom of his family to swell the forces of the Emperor; and after having distinguished himself as a common soldier, was, in the space of two years, promoted to a commission, and decorated with

* *L'Europe et ses Colonies*.
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a medal. These honours were bestowed on the morning of the battle of Austerlitz. He represented his battalion as having been drawn up in line, and as already proceeding to its appointed station, when an aide-de-camp of Bonaparte rode up suddenly in front, and the troops were halted for a few minutes, that he might distribute the destined marks of favour. The individuals thus distinguished, had each his post of danger assigned him; and it would be difficult to say which of the two proceeded with most ardour to battle, those who had just received, or those who hereafter expected, such animating tokens of their master's approbation. On this subject, the author thus expresses herself.

"But the immediate change wrought on the conscripts themselves was a subject of astonishment. Those very youths, who had left their paternal home full of the tenderest emotions of domestic sorrow, in whose ears still vibrated the last farewell of their desolate parents, no sooner reached the army to which they had been dragged with reluctant steps, than they became new beings. Napoleon fixed his basilisk's eye upon them, and they were fascinated by his glance.

"Bonaparte's presence excited no awe when he sat on his throne—he was even awkward in his gestures, as if he were not at his ease on a seat to which he was unaccustomed. It was in the field and on horseback that his small figure, in a plain coat, cast a spell about, which, under the walls of the Kremlin, and at the foot of the Pyramids, rendered danger delightful, and death unheeded. A friend of mine, attached to the minister of foreign affairs, who always followed Napoleon to the army, told me he saw him, the day after a great battle, pass through a field that led to his headquarters, and which was covered with wounded and dying soldiers. As he went by, they suspended their groans, and cried *Vive l'Empereur!* He did not vouchsafe to answer even by a look, but strode over heaps of dead bodies with the same indifference that he would have done over any ordinary obstacle." pp. 128, 129.

The last extract of the same order which we shall give, is one which

apologizes for the comparatively languishing state of literature in France within the last twenty years. It affords a good specimen of our author's manner.

"Persons of taste can never become insensible to the charm of polite literature, the chosen delight of elegant minds, the soothing relief of that solitude to which the world leaves the unhappy, and the dearest resource against that weariness of life which sometimes besets the prosperous. But its voice is only heard at intervals amidst the turbulence of revolutions; other interests fire the brain, other thoughts seize the spirit. The French have been long travelling through paths where rocks lower on one side, and waves roll on the other; they may sometimes pause to gather a flower on the way, but its sweetness pleases only for a moment." p. 107.

Among the most interesting points in the volume before us, is the notice which the author takes of the establishment of a Bible Society in Paris. This, we regret to say, is as yet confined to Protestants; but we trust it may have the happy effect of making that small but respectable part of the community distinguished instruments in effecting a general revival of religion among their countrymen. It has already drawn into nearer contact, and into the Christian competition of good works, the Calvinistic and Lutheran churches of the capital, and has been actively engaged in discovering and supplying the wants of the Protestants throughout the kingdom. It has brought to light many insulated communities of that faith, which, from their smallness and poverty, have been unable to maintain a pastor, or to procure copies of the sacred books; and it has afforded them encouragement to fidelity and perseverance, while it has supplied them with the word of life. And is it too much to hope, that the Reformation, which was first produced by the translation of the Scriptures, should now be extended by their general distribution; or

that the various Protestant communities scattered throughout France, and "preserved as it were amidst the embraces of flames," should return the instruction now afforded them, by a purer exhibition of the truth in their own faith and practice? There is, indeed, too much reason to apprehend that the French Protestant churches have felt the deadening influence of the revolutionary convulsion, and that a wide deviation from their ancient purity of doctrine, and a consequent languor in all their spiritual exercises and pursuits, have been some of its lamentable fruits. Their number is estimated at a million of persons; and if it should please God to revive among them the spirit of piety which glowed with such fervour in their earlier days, we might hope that they would prove "the little leaven which should leaven the whole mass" of that vast population.

It is no small security for the favourable and zealous operations of this Bible Society, that it is under the conduct of the Marquis de Jaucourt, a peer of France, and who is in the confidence of the king. This nobleman is not only the ornamental head of the institution on great occasions, but a constant and active attendant upon the labours of its committee; and is not less distinguished by his general character, than by his just conception of the proper objects of such a society. He is ably supported in this good cause by Cuvier, the distinguished naturalist, and Professor Kiëffer; who are both too well known to need any commendation of ours.

Now that we are upon this subject, we will not withhold from our readers a confession, which was lately heard from an American gentleman of great respectability and intelligence, that the British and Foreign Bible Society had done more to raise England in the estimation of other nations, than all her achieve-

ments in arts or in arms. Our superiority in these respects may be, and has been, disputed: even the merits of the battle of Waterloo have been questioned, and the fame of the immortal Newton made the subject of derogatory comparisons: nay, the very efforts we have made for the abolition of the Slave Trade have been resolved into a principle of selfishness. But full justice is done (except by ultra-Catholics, and ultra-Liberals) to our exertions in the dissemination of the Scriptures. There we stand forth without a rival, and prominent in disinterestedness, as the benefactors of the human race, the guardians and distributors of revealed truth. And those nations who would disdain to learn from us in other respects, in this are not ashamed to allow their obligations to England, and to follow where she has so nobly led the way. The preceding observations have been suggested by a passage in the work before us. We insert the extract for the sake of the compliment paid to the royal family.

"The same spirit of patriotism that has contributed to the improvement of science in this country, has also produced many new plans of general amelioration. The meaning of what we call public spirit in England, was never so well understood in France as at present; nor did the rich, at any former period, show themselves so disposed to become, what M. Le Montey calls 'Les intendants des pauvres.' The royal family have contributed to bring charity into fashion. They are eminently beneficent. No man in Paris has more occupation than the secretary who distributes the alms of the Duchess of Angoulême.

"A Bible Society has lately been formed by the Protestants, of which M. Jaucourt, a peer of France, is the president, and which our excellent ministers support with all their influence. We must long remain at a distance from the London Bible Society, that glorious institution, of which the benevolent effects are diffused from where 'the sun rises in the east, to where he goes down in the west;' but we bend

before such divine philanthropy, and we shall learn to imitate what we admire." pp. 112, 113.

Our author lightly touches upon the subject of education, which is now extending to the poorer orders, in every department of France, and which bids fair to reclaim the rising generation from the worst errors of their fathers. The French have adopted, and applied with the greatest skill, the system of Bell and Lancaster: and under the term of "the method of mutual instruction" (a term happily expressive of the system, and the invention of which they almost seem to think relieves the nation from the suspicion of having borrowed the plan itself from others,) schools are erecting, with the support and patronage of government, in every direction; and we have the authority of our author for saying, that, even when she wrote, more than eighty thousand children attended them. These institutions met, in the first instance, with violent opposition from the Catholic priests, and from that part of the ancient noblesse who were yet under the power of old prejudices. And when this was found to be ineffectual to suppress them, it was exchanged for a salutary competition. Fresh impulse has thus been given to an institution of former days, called "*les Pères de la Foi*," and counter schools have been formed by them, which, though they expressly abjure all innovations of modern date, seem to be almost insensibly gliding into them—probably under a conviction, that unless they do so, they will in process of time be compelled to relinquish all share in the education of the children of the poor. Entering, upon one occasion, a school taught by these "fathers," we heard a class of boys, between twelve and fourteen years of age, reading very correctly extracts from Dupin's *Ecclesiastical History*. The charge brought by them against the schools of mutual instruction, and

twice repeated, was, that they taught the boys to be atheists. But, on entering one of these schools, we were agreeably surprised to find the children reading extracts from the Scriptures, and from their own church catechism. Their writing and ciphering were conducted in a style superior to any thing of the same kind we have seen in England. An accusation was here retorted on their opponents, who were spoken of as teaching the children to be hypocrites. We lament this unseemly jealousy, although we trust that good may arise from the competition which it tends to produce, and which is likely to increase the means of instruction until no children shall be left uneducated; and that while the schools of "*les Pères de la Foi*" may be induced in time to adopt the Bible as one of their books, the new institution may be led to pay more attention, than they might otherwise deem necessary, to the religious instruction of the children.* Our

* The best account we have seen in this country, of the progress now making in France in the work of education, is to be found among some most valuable notes, attached to three sermons by the Rev. C. J. Hoare, vicar of Blandford in Dorset, reviewed in our Number for June, p. 388. We particularly recommend these notes, as well as the discourses which precede them, to the attention of our readers. We give one extract from them, which falls in most suitably with our present purpose.

"In the beginning of 1816, a Society was formed in Paris, entitled '*La Société pour l'Instruction Élémentaire*.' It is composed of a great number of voluntary subscribers, and its administrative council consists of some of the most distinguished characters in France, not only in the walks of literature and science, but of politics and political economy. Several intelligent individuals had been sent to study the modes of education prevailing in Great Britain, Holland, and Switzerland. Those which prevail in this country under the names of Bell and Lancaster, obtained a decided preference; and from a careful consideration of the details and effects of both, they have framed a system combining the excellences and avoiding the

author has a low, perhaps too low, an opinion of the success likely to attend the efforts of "the fathers of the faith," who, we regret to find, belong to the Jesuits' society. She thus speaks of them.

"While the missionaries plant crosses, the Jesuits have attempted to form a few

defects which they judged to belong to them respectively, and to which they have given the general and appropriate designation of 'Le Système de l'Enseignement Mutuel.' Upon the whole, it partakes rather more of the Bell than of the Lancaster system. In consequence, however, of the close attention with which some of the ablest men in France have been watching its progress, it has undergone a variety of important changes; and has certainly been carried to a higher degree of perfection in its mechanical arrangements, and its general discipline, than with us. It has also been successfully extended to objects, which in this country we have as yet scarcely considered as within its range—to instruction, for example, in certain useful branches of practical geometry. The attention which is paid to the preparation of elementary books, is also worthy of notice. The first talents in France are put in requisition, with the view of framing them with a complete adaptation to the state of those for whose use they are intended; and in order to counteract the moral and political evils existing in France, and to produce opposite tendencies. They have even gone so far as to endeavour to get possession of that channel of access to young minds, the popular music; and they mean to prepare songs inculcating moral and loyal sentiments, adapted to popular tunes; under an idea that the people, being taught such songs when young, will more readily use them in after life, than they will those immoral and less loyal productions, which are now in common use. This is mentioned only as an instance of the range which their solicitude for the right education of the community has taken.

"Under the patronage of this Society, schools have now been instituted with great success, and on one uniform model, in all the departments of France; and they are multiplying rapidly, being supported by the whole influence of the government, and even by the public money, when necessary.

seminaries, in order to engraft their own principles and doctrines in the minds of the young, to raise up a nursery of new disciples, and reassume the government of mankind. These *pères de la foi* (fathers of the faith,) for such is the name they assume, long since banished by kings, abhorred by nations, covered with imprecations in Europe, and repulsed in Asia, have pitched their tent on the top of the Alps, invaded

"In every school-house that is erected, is a bust of the King as its founder, and as the father of his people, to whom they are indebted for these and other blessings of peace and paternity. The labours of the day begin and end with prayers, in which all may unite, and which always include one for the king. And one day is especially set apart for religious instruction, when the curés, and Protestant ministers also, attend to catechise their respective flocks.

"The greatest effects may with reason be anticipated from a steady perseverance in the system pursued in these schools 'pour l'enseignement mutuel.' They are tending fast to the eradication of those sentiments of hatred for royalism, and contempt for religion, which have been so extensively diffused in France by the revolution. The government are fully sensible of the immense advantages to be derived from the prosecution of this object; and they take so lively, and constant, and direct an interest in its progress, that the administrative council of the society may be rather regarded as a public board acting under the authority of the government, than as the committee of a private association.

"The government manifest their cordial desire to extend the blessings of education universally, by their having, further, instituted schools in every regiment, and on board of every national vessel, not merely for the young, but also for the uneducated adults.

"The council of the society publishes regularly a periodical work, entitled 'Journal d'Education,' in which they insert their own proceedings, and the substance of the Reports received from the provinces, together with a great variety of most useful suggestions on the subject of education."

Hoare's Thoughts suited to the present Crisis.

that *Champ d'Asyle* of liberty, and seem from thence to look down upon the world as if it were again their patrimony. But the times are past when these reverend fathers always attained the end they had in view. They have seminaries, but they are almost without pupils; and they find, even among their youthful disciples, a disposition to cast off the slavery of monkish rules." p. 117.

But we must not close our present article without alluding to a certain controversy, in which the author engages, in defence of the French protestants; and of which it must be said, that it completely verifies the principle, that a weak defence is always more injurious to a cause than silence. She undertakes to defend herself and her brethren of the Protestant communion from certain charges brought against them by English travellers; and she especially directs the force of her declamation and the sharpness of her irony against a Mr. Raffles, whom she represents as foremost on the list of their accusers; and then adds:

"Whether this pre-eminence is due to the ability or the bitterness of his invective, I am ignorant, not having had an opportunity of reading these productions myself." p. 184.

We might almost have suspected that the age of Quixotism had revived, if no where else, at least in the republic of letters; for here we have an author voluntarily entering the lists against a man of straw, and defending herself from charges which she had never read, and of which she had even received no distinct specification from report. This circumstance induced us to look into the pages of this alleged accuser of his brethren, and we think he has some reason to complain of his treatment. We find him to be an intelligent and lively writer of a short tour through France. In our author's too eager defence, she has written under an entire misapprehension of the real nature and extent of the attack. She accordingly defends the Protestants

from an accusation, that the *spirit* of their religion had evaporated, by an appeal to facts which only shew their attention to *its letter*; and that the peculiar *doctrines* of the Reformation had too generally disappeared from among them, by an account of the *churches* that have been built! Her conduct is scarcely less unskillful and perilous in argument, than would be that of a fencer who should parry a thrust at a vital part by carefully guarding his arm. But, perhaps, the charge of Unitarianism, if adverted to at all, must have been admitted, and hence it may have been passed over in silence. Perhaps, also, the assertion made by Mr. Raffles, that a system of philosophical morality is, with one exception, characteristic of the preachers whom he heard at the Oratoire, might have so much of truth in it as to make it convenient rather to enumerate the Protestant churches to be met with on the southern and northern road from Paris to Geneva, than to describe the doctrines preached in those churches, or even in the pulpits of Paris itself. It was easier to confer the palm of martyrdom on the lamented individuals who fell during the feuds* at Nismes, than to establish the claim of their living brethren to that of Christian orthodoxy.—But while we pronounce our author's defence to be totally inapplicable to the points really at issue between her and Mr. Raffles, we do not pretend to vouch for his accuracy. He evidently wrote under the power of lively feelings; and his charges seem too hastily* made, and of too sweeping a nature, to be strictly correct—especially when he speaks

* In an address to the Protestants she declares: "Till now, your calamities were softened by the persuasion of the sympathy of the English nation. You refused, as Frenchmen, her intervention, but you exulted in her applause; and it is she who sends forth accusers against you, even while the palm of the martyr encircles your brows." p. 183.

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in the following unqualified manner: "Such as call themselves Protestants, are sunk in the coldest indifference, and awfully fallen from the doctrines and spirit of the Reformers; and perhaps it is not an exaggeration to say, that a man of lively devotion and genuine piety in Paris, is as great a rarity as a civilized being in the wilds of Africa; while the light of true religion, if it be not utterly extinguished, shines like the glimmering taper in a sepulchral vault, struggling with the noxious vapours that every where surround it, and scarcely distinguished amid the deep and palpable darkness upon which its feeble rays are shed."*—But neither do we pretend to account for the mode of defence which the author has adopted on this occasion. Our readers will be of opinion, with us, that a grave accusation, which imports that "there are three ministers in the Oratoire, and that the sermons of two of them are much in unison with those of *rational* Christians, or Unitarians, of our own country,"† is not met by an account of the Protestant churches of Lyons and *Ferney*, or by such a statement as the following—

"While the passing stranger discerns nothing in the conduct of the Protestants but indifference to sacred things, how many proofs may be brought forward of the increasing fervour of their piety! Never, since the Protestant churches were opened, was public worship so regularly attended at Paris, as it is at this period; and it is remarkable, that, amidst the public burdens that have so heavily oppressed this country, the donations for the poor have augmented." pp. 188, 189.

A more express vindication of the mode in which the Sabbath is observed—or rather, we might say, is not observed—in France, is afterwards

* See Raffles's Letters during a short Tour in France, p. 115.

† See ditto, p. 114.

undertaken. We give it in our author's own words, on which we shall feel ourselves especially called to animadvert.

"But a further vindication must be attempted: the French Protestants are arraigned for the crime of profanation of the Sabbath-day. It is perhaps little philosophical not to mark the distinction between voluntary deviations from duty, and practices which seem to be connected, as it were, with the geography of a country, and to depend, in some sort, on the natural temper and disposition of its inhabitants; practices by which, if offence is given, none at least is intended. The general custom throughout France is to celebrate Sunday not as a day of rigid seclusion, but of liberty and gladness, and the Protestants are French; the same usages therefore prevail amongst them, as among the Catholics. The religious duties of the morning performed, the evening is given to amusements. For myself, brought up in all the severity of dissenting principles, every impression of childhood, every remembered habit of early life, impel me to reverence the strict observance of the Sabbath. To me, the calm stillness of that day of repose in England would be delight. But how many Protestants do I know, who shrink not on that day from the sound of 'the viol and the harp,' who even contend that the dance upon the green is more harmless than that listless inaction, which is proverbially said to be the parent of vice; and who at the same time never omitted an important duty. Ah! in that balance of moral good and evil, in which human actions will one day be weighed, may not the French Protestants, if the sacrilege of the dance should sink one scale, place their sufferings, their resignation, and their devotedness in the other? Who can tell if 'the Recording Angel,' when he inscribes the levity of Sunday, may not 'drop a tear upon the word?'" pp. 193—195.

This is truly Shandean, and in Sterne's worst style. To say nothing of the levity—we had almost said, the profane levity—of the concluding passage, in which the breach of a duty is to be counterbalanced by sufferings not necessarily endured for the sake of their Divine Master, we pass on to her principal charge, that the accusations of her opponents are marked by an *unphilosophi-*

cal spirit. For our own part, indeed, we find some difficulty in ascertaining what is the precise meaning of philosophy, as applied to subjects which embrace only the plain and obvious duties of religion. If the author means, that Mr. Raffles displayed little or no discrimination on the occasion, then we understand her, and must retort upon her the same charge. One of the points of view in which Christianity is seen to the greatest advantage, is that in which she is represented as adapted to the whole human race, without distinction of clime, or age, or nation; as entering into no compromise with the temporising spirit of heathenism; and as for ever abolishing the notion, that a man's religious principles, like the customs which regulate his dress or his domestic arrangements, may be altered or modified according to the geographical position, the latitude and longitude, of his country. To us it appears most unphilosophical, to adduce a difference of climate as an argument to palliate a more lax exhibition of Christianity in France than in England, or such a violation of the sanctity of its most solemn festival, as renders it rather a day of worldly pleasure than of devotional enjoyment and religious instruction; especially when we call to mind the climate of those regions where the very principles we profess were first promulged. It was upon some such plea as this, that the Jesuits introduced into China, under the abused name of Christianity, what was no better than a strange and heterogeneous mixture of the superstitious observances of the disciples of Confucius with the religion of Jesus Christ. We object, therefore, *in ipso limine* to the author's observations; and as the subject is one in which our country is at issue with a great part of the continent, we may be allowed to trespass a little longer on the patience of our readers in considering it.

It is agreed, on both sides, that the Sabbath is a Divine institution, and that the wisdom and the goodness of God are strikingly displayed in the appointment. But while its more obvious object is a most meritorious cessation from labour, it is destined to answer a far higher purpose—that of calling off the soul from the pursuits of the world, and from the objects of sense, in order to fix its regards upon God as its chief good, and to prepare it for eternity. Amidst the variety and urgency of this world's business and pleasure, we should soon forget the great end of life, if some fixed and definite time were not set apart for exclusive attention to the concerns of the soul. For this momentous object, God has been pleased to assign a seventh part of our time; not because the soul may be neglected on other days—for every day ought to be devoted to the service of God, and regulated by his precepts—but that on this day we should be especially occupied in cultivating communion with him, in learning his will, and in contemplating his perfections. What were the circumstances which originally led to the desecration of at least a large portion of the Sabbath in Roman Catholic countries, it were now perhaps useless to inquire. We are surprised, however, that the Protestants should have generally fallen into nearly the same habits, (by a sort of geographical necessity, our author would argue,) and that they should quote the conduct of the Catholics as their justification. We are certainly no advocates for the rigours of a Jewish Sabbath; but we are the advocates of a devotional Sabbath;—of a Sabbath so regulated as to detach the mind from earth, and elevate it to heaven;—a Sabbath which shall be the genuine expression of lively gratitude to our great Benefactor; of the delight we take in communion with Him; and in making known to others

his words and works ; and of our solicitude to improve in every Christian grace and in every kind affection ; while we endeavour to promote a like improvement among all over whom we possess an influence, and especially in our domestic circle. The Sabbath, in short, should be so regulated as to advance our preparation for heaven, while it affords a foretaste of its occupations and happiness. Whatever, therefore, disqualifies us for pious meditation ; whatever interferes with public worship or domestic instruction ; whatever unfits us for its sacred duties, and tends to counteract, or rather not to promote, the growth of spiritual affections, is inconsistent with the nature of this holy institution, goes to defeat its most important purposes, and is injurious to our best interests.

The great difficulty, we must allow, consists in drawing the line between unnecessary severity and sinful levity, during those hours which cannot be immediately occupied in religious reading, or religious instruction, or devotional exercises. We do not pretend to be able accurately to describe the point which shall be equally removed from Pharisaical severity and profane levity : but that man is justly an object of pity who cannot relieve, what some may term the tedium of his Sabbatic hours, who cannot find employment for a part of one day in seven, in contemplating the beauties of nature, as indicating the wisdom and goodness of the great Creator ; in the instruction of his children, and the innocent endearments of the family circle ; in the congenial society of Christian friends ; and, most of all, in communicating knowledge to the ignorant and consolation to the wretched, and in all those works of benevolence which are peculiarly appropriate to a day in which we are called to celebrate the creative bounty and redeeming grace of our God and Saviour.

Christ. Observ. No. 224.

One thing, however, we know—and we arrive at this conclusion in that most philosophical way of experiment—that if we once admit common amusements to encroach upon this sacred season, its entire desecration is most likely to follow. The French themselves have tried the experiment. They pleaded, in the first instance, for a certain measure of amusement suitable to the genius of the nation ; and what has been the result?—It has become a day of greater dissipation than any other. The playhouses then assume their most splendid appearance ; the opera and the ball-room are crowded to excess ; and the god of this world seems especially to revel in the richness of his altars, and the number of his votaries, on that day which was especially set apart for the demolition of his kingdom, and the establishment of that of our Redeemer upon earth. And, without doubt, it was this state of things that prepared men's minds for the utter overthrow of religion which took place in that country, and for all the dreadful consequences which followed in the train of infidelity. Let us then take care to profit by the faults of our neighbours ; let us submit without regret to the charge of dulness and severity which they bring against us on this account ; let us not shrink even from that of puritanism, which some of our own countrymen are not unwilling to advance. And if we wanted any justification of our conduct, we should find it, not only in the word of God, to which the appeal would be most triumphant, but in the different estimation in which religion itself is held in the two countries,—a difference which bears a just proportion to the different measures of respect shewn in each to that sacred institution, which is coeval with the creation, and the obligations of which, as they have never been repealed, so will they continue in force until the end of time.

We are unwilling to close our remarks without making some observations on the present state of the Catholic and Protestant churches in France. Amidst the horrors of the revolution, the Gallican Catholic church was for a time entirely overthrown: not only were her endowments confiscated, but for several years her altars were defaced, her churches converted into warlike magazines, her worship suspended, and her priesthood driven into banishment, or subjected to the most cruel persecutions. After the establishment of Bonaparte's supremacy, that church was restored to her pastoral functions, but not to her former power and splendour: she now appeared but as the faded image of her ancient greatness, and seemed chiefly valued as a convenient instrument of state policy. Her restoration was accompanied by what may be termed the desecration of the "*Messe du Midi*," one of her most solemn services. This ceremony was made to give way to a religio-military parade, which still continues to usurp its place. The soldiers enter the church under arms, preceded by their band in full play: they take their stations at the word of command on each side of the nave, leaving a vista open to the grand altar: one sentinel stands at the centre of that altar; and on each side of the choir the officers are disposed in pews. Shortly after these dispositions have been made, their own chaplain appears to utter a few short prayers in a low tone, and to consecrate the elements; the band, which had retired behind the altar, furnishing the music for the singing, and playing during the intervals some of the popular airs of the day. Almost the only devotional act exhibited takes place at the elevation of the host, when the officers bend the knee for a moment, the sentinel presents arms (his companions all the while continuing motionless and covered,) and a few responses close the whole. Half an hour is sufficient

for this service and its previous arrangements, and this time seems to have been the maximum which the Emperor and his officers could spare for the worship even of the God of battles. From such a restoration there was little to be expected; and still less, perhaps, from the conduct, since the return of Louis XVIII., of many of the bishops and priests who have signalized themselves by the revival of some of the worst parts of the exploded mummery and superstitious observances of the Catholic worship. In these ill-judged proceedings, as well as in their extravagant notions of the papal power and infallibility, they have been opposed by a small, but growing, body of Jansenists belonging to the Gallican church, and by the general feeling of the nation, whose contempt they excite. In short, the means which they pursue to restore, are the most likely to crush the Catholic religion in France. The enlightened state of the public mind in that country calls aloud for the establishment of a more rational worship; and if the bishops of the Gallican church knew her best interests, they would come forward to abjure those unscriptural peculiarities of their system, which have so long been the scoff of the infidel and the stumbling-block of the faithful: they would present the religion of the Gospel, not as a religion of form and ceremony, but as a religion of the heart, a religion of motives, calling into its service the understanding and the affections. A church thus sound in doctrine, and pure in worship, would present the best barrier, not only against infidelity and vice, but against all error, speculative or practical, and even against those civil and political excesses which have been the source of so much public and private suffering.

Of the state of religion among the Protestants, we do not profess ourselves to be very competent judges. One thing we may venture to assert without contradiction, which is, that

they have at this moment an important part to act upon the theatre of France. Professors of a purer and more spiritual worship, and no longer lying under their former civil disabilities, they are bound to rise to the level of their high calling, and to exhibit themselves as lights amid the surrounding darkness, holding forth the word of life, not merely in its letter, but in its powerful influence on the heart and conduct. They are bound, especially, to renounce that creeping pestilence, which has already too much infected their ministers and their congregations, the chilling and philosophising spirit of the Genevese, or rather German, Neology. Their ambition should be directed, not so much to captivate by their eloquence a few superior intelligences, as to alarm the fears and excite the interest of all classes, the poor as well as the rich, respecting the things which belong to their peace; and, by the simple energy of their zeal, by their clear exhibition of the truth, by their bold appeals to the conscience, by the convincing light of their example, and, above all, by setting forth Christ Jesus and him crucified, to enlarge the boundaries of Christ's true church, and the number of his true disciples; until, by the blessing of God, true and vital Christianity, whatever be the form or the name it may bear, may become the dominant religion. In the preservation of their own faith pure from the taint of Socinianism and the leaven of worldliness, on the one hand, and from every thing like extravagance or enthusiasm, on the other, they may be assured that they have the best wishes of every Christian amongst us. The sympathies and prayers of thousands in this country will attend every effort they make to extend the Redeemer's kingdom; and every spark of animosity will be extinguished between the two nations, while they vie with each other in those works of faith and labours of love which tend to that blessed consummation.

Proceedings of the Prayer-Book and Homily Society during its Eighth Year (1819-1820): containing a Sermon preached before the Society, on Thursday, May 4, 1820, by the Rev. JOHN SCOTT, M. A.—the Report of the Committee, &c. &c. London: printed for the Society, and sold at the Society's House in Salisbury Square. pp. xx. & 160.

THE great importance of the subject which Mr. Scott has treated in this discourse, as well as the ability apparent in the conduct of his argument, induce us to give a distinct, though of necessity brief, notice of it.

The text is from 1 Peter iv. 11: *If any man speak, let him speak as the oracles of God.* The design of the discourse is to exhibit the moderation of the Church of England, or rather the close adherence to Scripture which marks every part of her formularies.

After a suitable introduction, the author proposes to himself, First, to explain and illustrate the rule of speaking as the oracles of God: Secondly, to shew that our Established Church has carefully studied and closely adhered to this rule: and, Lastly, to draw some inferences from this fact.

The rule of the text he considers as

"excluding whatever is contrary to the Holy Scriptures, and even whatever, coming under the character of religious instruction, is not derived from them; and as including the delivery, in its proper time and place, of whatever they have communicated." pp. 8, 9.

The topics by which the Reverend Author proceeds to illustrate his rule are, 1. The fallen state of man; 2. Regeneration; 3. Justification; 4. The extent of the benefit of the death of Christ; 5. The order of the duties to which we are called in receiving the Saviour; 6. Predestination; 7. Perseverance; 8. Moral Duties.

His method of pursuing his inquiry with respect to these topics is to adduce the express language of

Scripture under each ; and then to notice the points which the Scriptures do not expressly establish with regard to it, and some of the principal errors, chiefly those of excess, into which good men have been seduced by the love of hypothesis and the spirit of party. Having thus ascertained where the Bible closes its information on his several topics, he proceeds, under his second head, to prove, by quotations from our Articles, Homilies, and Liturgy, that the Church has adopted the very language of Scripture ; has proceeded so far as the Scriptures have proceeded ; has left things where God has left them ; and has avoided any attempts to systematize where the oracles of God have obviously not done so. As a specimen of the first branch of this argument, we extract Mr. Scott's observations on what the oracles of God state on *the fallen condition of man*. After a citation of the principal texts which directly and strongly assert the depravity and sinfulness of the whole human race, which declare man's inability to help himself, and which trace up to God as its Author every thing in him which is good and conducive to salvation, Mr. Scott thus proceeds—

"But then, with all their instructions of this kind, the oracles of God combine other sentiments, and other modes of speaking, which we might be ready to think inconsistent with them. However strongly they may speak of the natural depravity and inability of man, they never, in any way, regard it as an excuse or abatement of his guilt, but rather as the aggravation of it ; never as impairing, in any degree, his accountability. The want of grace is, with them, always a fault, never an apology. Though repentance, faith, love, and the disposition to obey, are the gifts of God, yet the absence of them is as much our crime, as if they were to proceed wholly from ourselves. Again, though we come into the world corrupt, never are we, for a moment, allowed

to attribute our depravity to our Creator, or to make him the author of sin. Every tendency towards such an imputation is repelled as impiety. 'Let no man say, when he is tempted, I am tempted of God ; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn aside of his own lust, and enticed.' 'God made man upright ; but they have,' of themselves, 'sought out many inventions.' And, yet again, never are the doctrines of human inability, and of the necessity of Divine grace, suffered, in the least degree, to restrain exhortations, charges, commands, pleadings with us, to be and to do all that is right, as much as if all depended on our own powers. 'Now God commandeth all men every where to repent.' 'Repent ye and believe the Gospel.' 'Repent and be converted.' 'Wash ye, make you clean, put away the evil of your doings, cease to do evil, learn to do well : come now and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.' 'Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit ; for why will ye die, O house of Israel ?' 'For I have no pleasure in the death of him that dieth, saith the Lord God : wherefore turn yourselves and live ye.'

"And here, perhaps, is the precise point, at which we may have especial need to observe the rule of the text. The mind of man naturally loves order and consistency, and shuns the appearance of the contrary. And no doubt the oracles of God are perfectly, and in all parts, consistent with themselves. But it may not be given to us, at least in the present imperfect state, at all times to discern their entire consistency. Indeed, they seem to shew an elevated indifference about preserving the appearance of it : and it is necessary, in order to our speaking as they do, that we be content to be no more consistent, or, rather, no more studious of apparent consistency, than they are. No doubt we shall thus best preserve real consistency, as well as best discharge our duty. The planet in the heavens fulfils its regular orbit, by appearing to us, who observe it from an eccentric spot, sometimes progressive, sometimes retrograde, and sometimes stationary ; whereas, could it change its seemingly devious path, for what should be, to our view, a uniform

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curve, it would be an actual departure from order, not a transition to it.—May we ever be so zealous of speaking as the oracles of God, as to resolve to be inconsistent if they be so; to dare to be no more consistent, no more complete, than they are! Where they begin, may we begin; where they lead clearly, may we follow boldly; the inferences which they make, may we make also: but when they stop, may we be willing to stop: and when they leave us, may we wait in humble suspense, till the discoveries of the heavenly world make darkness light before us, and crooked things straight!

“Here, I say, our temptation may lie; here the trial of our faith, our submission, and our obedience: whether we will speak as the oracles of God have spoken, or as we should have imagined, reasoning from some of their principles, that they must speak. Here may be our danger; if not of actually constructing, by inference from scriptural axioms, a scheme of divinity contrary to all scriptural practice and example; yet, at least, of suffering ourselves to be cramped and embarrassed by one portion of scriptural language, and scriptural truth, in the use of what is undoubtedly another, and perhaps a larger, portion of the same stores of divine wisdom. Evidently no restraint of this kind is felt by the inspired writers. Their language is perfectly unfettered, whether they speak of divine gifts or of human duties. They move with equal ease and freedom in either element. And in this it is infinitely desirable that we should be able to follow them. It is the speaking as the oracles of God speak, or only as certain notions of soundness and correctness may permit us to do, that constitutes the difference between the scriptural divine, and the retailer of some comparatively diminutive human system.” pp. 12—16.

We think these remarks solid and judicious. They evidently spring from a mind well versed in its subject, and superior to the control of those human systems which have so much injured the Church.

Mr. Scott concludes his statement of what the Scriptures teach on his eight topics, with these judicious observations.—

“In short, every where, and upon all

subjects, the oracles of God speak practically; they address themselves evermore to the heart and conscience: they indulge nothing to mere speculation. As must be obvious, also, from the specimens which have been produced, their language is of the freest and most unrestrained kind: there is no particular set of phrases to which they shew an attachment: they indicate no fear of breaking in, by a sentence or an expression not duly measured, upon the exactness of a nicely-arranged system: they are the furthest possible from a disposition to make a man an offender for a word. With one breath they say, ‘a new heart will I give you, and a new spirit will I put within you;’ and with another, ‘make you a new heart, and a new spirit, for why will ye die?’ In one sentence the Saviour himself proclaims, ‘No man can come unto me except the Father, which hath sent me, draw him:’ in another he complains, ‘Ye will not come to me that ye might have life.’ One of his apostles comforts sincere Christians with the assurance, ‘Ye are kept by the power of God, through faith, unto salvation:’ another exhorts them, ‘But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.’ The sacred writers apprehended no inconsistency between the doctrine and the exhortation. Let us be assured that there is none, but that both are wise, both profitable, both divine: and pressing each in its turn upon attention, let us speak as the oracles of God.” pp. 29, 30.

In proceeding to shew, under his second head, how carefully the Church of England has adhered to the rule of the text, Mr. Scott gives us the following masterly and rapid notice of the several schools of divinity which have arisen since the Reformation.

“If we review the period that has elapsed from the Reformation to the present time, I think we may trace four principal schools of divinity, if I may be allowed so to call them, which have prevailed among us, and diffused their influence within our church, as well as around her. The first was that of the Reformers themselves, the composers of the standard writings of our establishment: the second, that of those

who are commonly called the Puritanical Divines,—I speak, of course, especially of doctrinal Puritans: the next, that of the divines who rose at the Restoration, and flourished for a considerable time afterwards: and the last, that of those who have gradually risen up, and increased in numbers and influence during the last fourscore years. If I might venture to express an opinion upon bodies of men, each of which has unquestionably possessed great learning, great wisdom, and great piety; I should say, that the first school—that of the Reformers—was distinguished as being more purely and simply scriptural than all the rest. With less display of accuracy, and refinement, and distinction—with less love of system, than characterized their immediate successors; and with less philosophy than the third class aspired to; they are, on these very accounts, more close copyists of the Divine Oracles. While reading over their simple, but rich pages—pages richly stored with wisdom, and with that very learning which the subjects call for, and at the same time breathing a heavenly odour, an unction from the Holy One, of humility and devoutness—we feel ourselves to be but one remove from the sacred text; we read its instructions in a slightly varied form, and addressed to a new generation of men, but delivered in the same sacred spirit, and applied to the same holy purposes. With such allowance as the imperfection of human nature must ever call for, they speak as the oracles of God. No writings impress me so much after the manner of the Scriptures themselves, as these do. It is hardly possible to read attentively our doctrinal Articles—abstract as such compositions might be expected to be—without increasing our piety, and being moved to devotion. Still more, then, may this be said of our appointed forms of worship; of our Confessions, of our Litany, of our Communion Office, and various other services; and of such discourses as the Homilies on the Misery of Man, Salvation by Christ, Faith, Good Works, Christian Love and Charity, Declining from God, and the Fear of Death; with many also in the Second Book.

“We might add, that a simplicity and purity of style distinguish these writings, which we should in vain seek in those, at least, of the succeeding age.

“I would venture yet further to hazard an expression of my hope and trust, that, amidst many imperfections, and too much

want of that profound scriptural knowledge, (to name no other learning,) which enriched our Cranmer, our Ridley, our Jewel, our Hooker; the leading divines of our fourth school have recurred more nearly to scriptural simplicity, than the second approached, as well as displayed again that evangelical purity of doctrine, which their immediate predecessors had lamentably obscured.” pp. 30—32.

We could have wished that Mr. Scott had adverted to the circumstances which still distinguish the last-mentioned school from that of our Reformers, and which, though they may not be essential, are nevertheless important.

After this the author proceeds through his eight subdivisions, and adduces under each the language of the Church, interspersing such remarks as appear to him necessary for elucidating and enforcing his main position—the scriptural moderation of the English reformed doctrine. The topic which is perhaps the least clearly wrought out, is the second, that of the necessity of “a great moral change, by whatever name it may be described, whether we denominate it regeneration, new-birth, conversion, repentance, renovation, or sanctification,” in order to qualify us for the enjoyment of heaven. Mr. Scott appears to have wished, on the present occasion, to steer clear of the controversy which has been agitated respecting the language of our baptismal services; and to convince all parties, that, whatever they may conceive to be the views of the Church respecting the extent of baptismal privileges, she is at least quite unequivocal, and most strenuous, in inculcating the necessity of that conversion of heart and holiness of life which are necessary to constitute a true Christian.

But Mr. Scott's own views of the baptismal controversy are well known from his work on that subject, and they are also apparent in

the following passage, which is, however, somewhat obscurely expressed.

"And though, in the service just referred to, there are one or two expressions which have led some to suppose it to be her doctrine, that all who receive 'the outward and visible sign,' receive with it 'the inward and spiritual grace,'—a supposition directly contrary to the principles laid down in her Articles upon the sacraments—yet certainly, as, I trust, all will admit, it would be utterly unwarranted, and most injurious, to impute it to the church, that she allows us, on the ground of any blessings bestowed upon us in baptism, to be secure and negligent, in after-life, about being, what our profession obliges us to be, in Christ new creatures." pp. 38, 39.

In touching so lightly on this important point, Mr. Scott was probably influenced by a very commendable desire to avoid what is still in many quarters a subject of controversy—although, by the late agitations of the question, considerable progress has doubtless been made in vindicating the true scriptural doctrine of baptism from the erroneous views of this sacrament to which some divines, agreeing in that respect with the church of Rome, have endeavoured to give currency among us. This at least, we think, has been clearly shewn, namely, that the great moral change, by which fallen man is made partaker of a Divine nature, is not communicated exclusively and uniformly in baptism; and that this change is, by the Scriptures, and by the greatest divines of our church, called regeneration, and new-birth, interchangeably with conversion, renovation, &c., whenever, and by whatever means, it may have been effected. The precise and adequate explication, however, of the whole sentiments of our Reformers on the sacrament of baptism, especially as it regards infants, has not yet perhaps been satisfactorily given. In the mean time, all the practical points are secured; and a further investigation may possibly clear up any remaining obscurities. We gave,

in a recent Number, some weighty remarks of the late Dean of Carlisle on this subject. We suspect that much more may be collected, in support of the hypothetical meaning of our church in the general and charitable language of her office for infants, from the Catechism, as well as from the baptismal service itself. The rising fashion, to which the new and strange hypothesis of Bishop Marsh gave occasion, of ascribing justification, as well as regeneration, to baptism, may lead to some further elucidation of the whole question. But we have not time at present to dwell upon it.

We proceed to observe, that the statements of the Church on the doctrine of justification are admirably displayed by our author. We should gladly quote a considerable part of this able argument; but we can only find room to say, that there are few expositions of this fundamental doctrine to which we could more satisfactorily recommend an inquirer than to that of Mr. Scott's sermon, from p. 41 to p. 60.

The substance of what our church has delivered on the subject of the Divine predestination, is too important for us to pass it over without a specimen of our author's manner of discussing it. After reducing the seventeenth Article into five distinct propositions, and considering the first four, he thus admirably comments on the fifth or concluding sentence:

"Fifthly, The church most wisely adds: 'Furthermore, we must receive God's promises, in such wise as they be generally set forth to us in holy scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.'—Here, I conceive, the church strikingly shews her conformity with THE ORACLES OF GOD, and her accordance with the view above taken of their contents.

"We must receive God's promises as they be generally set forth to us.'—in that general, unrestrained, and unlimited man-

ner, in which it is matter of fact that they are presented to us 'in holy scripture.' That is, in effect, as if she should say, 'Whatever else be true, these promises, 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you—Him that cometh unto me I will in no wise cast out—Your heavenly Father will give the Holy Spirit to them that ask him;'—these are verities, never for one moment to be called in question. These invitations, 'Ho, every one that thirsteth, come ye to the waters—Whosoever will, let him take of the water of life freely—Come unto me, all ye that labour, and are heavy laden, and I will give you rest'—are sincere, and without all reservation. These protestations; 'As I live, saith the Lord, I will not the death of a sinner, but rather that he should turn and live—I have no pleasure in the death of him that dieth, saith the Lord God'—involve no subterfuge. The regrets implied in those sentences, 'Ye will not come unto me, that ye might have life—O that there were such a heart in them!—O that my people had hearkened unto me!'—convey to us just representations of the Divine Mind towards us. Whatever truths there may be, in addition to those which are conveyed by these passages, and, blessed be God! by a thousand others of like import, there are none contrary to them. These 'general' promises and declarations of the Divine will, we are to receive with unwavering reliance, 'as they are set forth' to us: none ever trusted in them, and acted upon them, and was ashamed. They are indubitable certainties for us to believe; they are practical truths for us to act upon, whatever others there may be of a more abstract nature; they come within our reach—'home to our business and our bosoms'—whatever secret things there may be that are too high for us. These are the things revealed, for us and for our children, that we may hear them and do them. Let us never distrust the promises of God, thus 'GENERALLY set forth to us in holy scripture.' The secret will of God, let us be assured, is no contradiction of his revealed will—no reserve upon it, tending to frustrate and nullify its purport. 'In our doings,' let us ever remember it, 'that will of God is to be followed, which we have expressly declared unto us in the word of God.' To obey is our part, not to speculate. What is revealed must govern our conduct, not what the Most High may have kept secret, as belonging to himself, not to us. It

were the height of impiety and folly, combined together, to pretend to excuse the neglect of known commands, by a reference to what are, by the supposition, utterly unknown—secret decrees. No, when we hear the Almighty command all men every where to repent and believe the Gospel—and bring forth fruits meet for repentance—we learn our duty; by following which we shall come to heaven, and by neglecting it to hell." pp. 64–66.

There is a warmth and sincerity in this passage which raise it to the language of genuine eloquence. We need not be told that they flow from the heart—a heart imbued with holy faith in Scripture and exuberant love to its fellow-creature—a heart governed by an enlightened and comprehensive knowledge of the Bible, and raised above the shackles of an over-curious theology.

From the third principal head of the discourse we have only room to make two extracts, which we think of great moment. The first follows some good observations on the stability of the Church of England as depending, under God's blessing, on her scriptural doctrines, and is as follows:

"I cannot, however, persuade myself to quit so momentous, and, at the same time, so truly gratifying a topic, as the present, without humbly, yet earnestly, suggesting, of what vital importance it is, that all, who have the honour to bear the sacred office of the ministry in our church, should be most careful to teach and preach as she hath required them to do, and set them the example of doing. The great doctrines of the church are the life's blood of her existence: in proportion as their free circulation is checked, her vigour must decline; and, should it ever be totally stopped, nothing less than her extinction must be expected to ensue.—We are ready, at times, to tremble for the safety of the church, and various expedients are resorted to for securing it. Without neglecting or undervaluing any others, which it may be proper to adopt, we may be bold to affirm, that the most effi-

cacious of all, and, at the same time, one that is entirely above exception, will be, that all her ministers should speak as she hath spoken—for she ‘speaketh as the oracles of God;’ that we inculcate her truths, in her earnest, devout, practical, comprehensive, and truly charitable manner, and—which God enable us all to do!—that we adorn our doctrine by a becoming life and spirit, evermore calling down the blessing of Heaven upon our labours, upon the church to which we belong, upon the church of Christ universal, and upon the whole world of mankind, by our constant, fervent prayers.” pp. 76, 77.

The second regards, as our readers will perceive, the claims of the Church as a centre of union to wise and moderate men.

“It cannot be denied that we live in times, in which, as religion excites much attention and discussion, so great diversities of opinion exist; much error abounds; even good men, in contending for what they esteem ‘the faith once delivered to the saints,’ are tempted to push particular sentiments to extremes; and some are even carried into no small degree of extravagance. Now where may we look, under circumstances like these, for repose to our own minds; for the correction of existing errors; for the prevention of threatening evils; for the preservation of ‘harmony and godly love?’ May we not hope to attain these most desirable objects, in proportion as—content with ‘speaking as the oracles of God’—we adhere to such wise and temperate statements as the writings of our church exhibit; dwell chiefly, as she does, both in our meditations and in our teaching, on the great things, in which all who think alike of Christ, of sin, of holiness, of the world, and of heaven, are agreed—and which are actually the subjects dwelt upon, and that must be dwelt upon, in the instruction of mankind; endeavour to ‘hold these fast, in faith and love which are in Christ Jesus;’ considering how firm a ground, how strong a bond of union, they form between ourselves and many who differ from us upon inferior points?”

“Can we indeed believe as the Articles of our church pronounce? Would we teach as her Homilies have set us the example? Do we pray, as her Liturgy leads us to do?—In what then do we differ? In what, that need excite any thing more than Christ. *Observ. No. 224.*

temperate brotherly discussion? We may hold somewhat more or somewhat less concerning predestination and perseverance; somewhat more or somewhat less concerning the imputation of guilt and of righteousness; somewhat more or somewhat less concerning the blessings conferred in baptism; and yet may be so substantially agreed, that our differences need never disunite us, or impair our cordial sympathy and affection.” pp. 77—79.

Such is an outline of one of the most appropriate and able discourses which has for some time issued from the press. We hail it not only on account of its intrinsic merit, but also as a harbinger of the advancing fervour of piety, of the increased soundness of mind, and of the true Scriptural moderation which are of so much real moment at every period, and more especially during a revival of religion. Let the temper of Mr. Scott’s sermon and Mr. Simeon’s *Horæ Homileticæ* generally prevail, and God will assuredly be with us. Such statements will commend themselves to every conscience: those who impugn the doctrines of grace, must and will be ashamed: the chief misrepresentations of evangelical truth will either be silenced or disarmed: the instructions given to the people will be holy and scriptural: the younger clergy will increasingly imbibe the genuine spirit of the Reformation: the influences of the Holy Ghost will, as we trust, be vouchsafed in larger abundance; and our Church, once the glory of the reformed bodies, will be more than ever, both in her internal piety and in her efforts abroad, “a praise in the earth.”

Nor can we conclude without both thanking and congratulating the Society before whom this sermon was preached, and under whose auspices it is printed, for the just, candid, and scriptural sentiments, of which this and other discourses preached before them are examples. We had

occasion to speak in terms of high praise of the last annual sermon, by the Rev. D. Wilson, from which also we gave copious extracts (see *Christ. Obs.* for 1819, pp. 854—858.) we would not, indeed, identify the proceedings of the Society with the character or the doctrines of its friends or agents; its object being simply and exclusively the distribution of the formularies of the Church without note or comment—an object not subject to vary with the opinions or predilections of its members. It is, however, highly satisfactory to find that those who have thus laid their hand “upon the ark of the magnificent and awful cause” of the church of Christ established in these realms, are influenced by so much of the spirit which animated her reformers,—men as sober as they were pious; as conciliatory as they were decisive. We not only earnestly wish, but venture to predict, an increase of patronage to this institution, in proportion as the value of such discourses as the two we have named (we mention these as they happen to be last, and not out of disparagement to others) is felt by the religious part of the public; and, what is of more importance still, we doubt not the blessing of God, and the gratitude of the friends of the Church, will rest upon a Society whose exertions are so beneficial to Religion, and so honourable to the Established Church. We would take this opportunity of recommending it to the patronage and support of every zealous friend of the Church of England. Its prospects of usefulness, not only at home, but abroad, are daily enlarging. But its funds are wholly inadequate to meet the increased demands upon them. The last Report of the Society, of which a brief abstract is given in our Number for June, and which may be obtained at the Society's office, in Salisbury-square, Fleet-street, will more fully exhibit its powerful claims to

assistance, than it would be possible for us to do on the present occasion; and to that Report we beg leave to refer our readers.

Sermons et Prières. Par J. I. S. CELLERIER.

Discours familiers. Par le même Auteur.

(Concluded from p. 478.)

It is so rarely that we have had occasion to call the attention of our readers to foreign divinity, and the language in which these sermons are written is so generally familiar, that we trust no apology can be necessary for occupying a part of the present Number with some additional notice of the volumes before us. Their intrinsic excellence, and the peculiar interest which has been excited respecting the church of Geneva, will, we are persuaded, amply justify us in thus extending our consideration of them.

The first sermon which occurs in the third volume, though preached on an ordinary Sunday, might with great propriety have been delivered on Christmas-day. Its subject is Redemption, from the animated hymn of Zacharias, Luke i. 68. 69. The whole discourse was evidently composed under a lively impression of the importance and value of that unspeakable blessing to a lost world. Living in an age and in a country in which the spirit of a false and worldly philosophy has thrown contempt upon the great work of redemption, M. Cellerier felt that he could not prove its necessity in a more powerful and unanswerable manner, than by an appeal to the natural condition and wants of mankind. The true knowledge of ourselves is indeed indispensable to the formation of a right judgment concerning any thing which relates to our welfare; and this alone is sufficient to point out the necessity of the Gospel.

What, asks M. Cellerier, in reality is man? A being who presents a thousand contrarieties difficult to be reconciled. He carries within him the valuable consciousness of good and evil; but this internal counselor, whose first suggestions are so just and so pure, suffers itself to be intimidated by example, and to be seduced by the sophisms of passion; and the intelligence which was given to enlighten him, is more frequently employed in colouring error than in discerning truth. He seems equal to the angels by the energies of his soul, and on a level with the brutes by the force of his passions, without the sentiment of his greatness being extinguished by his degradation, or preserving him from sinking into it. The universe is too narrow for the immensity of his desires, yet he suffers himself to be captivated by the most frivolous and contemptible objects. We may observe him delighted in speculation with the charms of moral beauty, and in practice perpetually drawn aside by the deceitful attractions of vice. The image of virtue is with difficulty effaced from his soul,* but he cannot remain faithful to it for a single day.

The contrasts in the moral constitution of man, thus exhibited by M. Cellerier, reminded us of a similar train of thought in the *Pensées de Pascal*; and the inference of both writers is the same,—that philosophy is utterly unable to explain and reconcile these contradictions. The Stoics, on the one hand, looking only at what is great and exalted in man, traced out an impracticable scheme of virtue, which tended only in reality to nourish pride; while the Epicureans, on the other, seeing nothing in him but what was gross and ter-

restrial, degraded him below the level of humanity, and taught him to seek his happiness in sensual and transient pleasures. It is the Gospel of Christ which alone throws light upon these perplexities of human nature; which points out the introduction of sin into the world, recalls us to our original destination, and furnishes us with the means of restoration to God and of a new creation "in righteousness and true holiness." It is our Divine Saviour, who, discovering to us an eternity of happiness, sympathizes with the extent of our desires, and by such a hope balances the impression of perishable objects. It is he who teaches us here, that love of God which is hereafter to constitute our felicity. It is in him that we find a Master full of grace and goodness, and who speaks to us, *not as servants, but as friends*. It is he, who, taking us such as we have become, incapable in ourselves of doing the will of God, and offering us the all-powerful aid of the Holy Spirit, preserves us at once from presumption and despair.

"Ainsi M. F. Jésus seul parle à l'homme un langage parfaitement conforme à sa nature. Il le conduit par un lien qui répond au ciel et à la terre. Il l'élève, sans l'enorgueillir—il le fait descendre, sans l'avilir—et, par un charme qui n'appartient qu'à lui, et qui se fait sentir au cœur qu'il dirige, il tempère son élévation par le sentiment de sa faiblesse; il ennoblit son humiliation par le sentiment de sa grandeur.

"Et dès lors quel repos, quelle harmonie dans l'âme de celui qui s'attache à ce céleste Docteur! La convenance qu'il trouve entre les leçons de l'Evangile et ses propres sentimens, ses desirs, ses besoins, sa faiblesse; cette convenance qu'il sent toutes les fois qu'il se replie sur lui-même, lui donne une intime, une ravissante persuasion de la divinité de cette doctrine. Non, il ne sauroit douter qu'une telle religion ne vienne de Celui qui a fait notre cœur, et qui sait ce qu'il lui faut. Il sent que ni les hommes, ni les anges ne pouvoient lui en donner une plus utile, plus nécessaire, plus propre à nous garantir de l'erreur et du péché."

* We presume, that in expressions of this kind, and in a preceding one, on the justness and purity of the suggestions of natural conscience, M. Cellerier speaks only *comparatively*.

But it is not merely, M. Cellerier proceeds to observe, when man looks into himself, that he beholds his need of a Saviour: that need becomes still more urgent when he considers himself with reference to an infinitely great and holy God. This thought opens a vast field, upon which M. Cellerier has ably and impressively expatiated. It is in Christ Jesus, he continues, that we find all that we need, to tranquillize the alarms which our own unworthiness and the Divine perfections are calculated to excite in us: and the provision of a Saviour so perfectly adapted to our wants, is an additional proof of the divinity of the Gospel.

“L'idée d'un Sauveur est à la religion, à la morale, ce que l'idée d'un Dieu est à l'univers, le point central par lequel tout s'explique, toute s'ordonne, tout se concilie; et par conséquent cette idée est de toutes la plus belle, la plus vraie, la plus philosophique, puisqu'elle s'accorde le mieux avec ce que nous connoissons de Dieu et de l'homme; puisqu'elle est la plus conforme à notre nature, et la plus appropriée à nos besoins.”

How, then, does it come to pass, that a doctrine at once so sublime and so reasonable, so suited to the nature of man, and so necessary to his happiness, should sometimes be either attacked with bitterness, or rejected with disdain? The cause, says M. Cellerier, of such irrational and ungrateful conduct, is *pride*; the pride which, among other sins, and indeed as the primeval one, made a Redeemer necessary, and which renders him useless by shutting the eyes of many to the need of his assistance. Multitudes, indeed, have in all ages desired and received him; and if a false philosophy glories in rejecting him, it is because it is consistent neither with nature nor with truth. The vain confidence which it inspires, is not, as its votaries assert, the effect of the *progress of knowledge*; it is rather the deplorable fruit of self-ignorance and levity. It is one of those diseases in

which the excitement of fever is mistaken for strength; which, instead of announcing life and health, presages death. It is that spiritual blindness with which pride is threatened in Scripture: “Thou hast hidden these things from the wise and prudent”—the *pretended* wise—“and hast revealed them unto babes”—to the simple and upright in heart. “The preaching of the Cross is to them that perish foolishness; but unto us which are saved, it is the power of God.”

M. Cellerier, in the sequel of this discourse, complains in strong and energetic language of those who, even in the very bosom of the church, presume to oppose these vital truths of the Gospel, and to discard from their system of religion the doctrine of a Redeemer; and concludes with a fervent prayer, that it may please God to enlighten, and to visit with his powerful grace, those who are thus deceived, and to dispose them to acknowledge and embrace the only method of salvation which has been revealed, even Jesus Christ, who came “to seek and to save that which was lost.”

One of the most beautiful and interesting in the whole series of these discourses, is that which immediately follows in this volume, on the *Peace of God* from the expressive words of our Lord, John xiv. 27. The subject is one which seems peculiarly adapted to the genius and the feelings of M. Cellerier, and which affords at once a fine specimen of his piety and his talents. He describes that divine blessing which with such inimitable tenderness our Saviour bequeathed to his disciples, as consisting of peace with God, with mankind, and with ourselves. In either view, it is Christ only who can bestow it; who alone can address the sinner in these consoling words, “Thy sins are forgiven thee: go in peace;”—who only can reconcile us to our fellow-creatures, by proposing to us his own example: “that ye should

love one another, as I have loved you ;"—who alone can give us peace with ourselves, by rescuing us from the slavery of our passions. The contrast between the peace which the world offers and that which Christ bestows, is next exhibited. Shall I speak, asks M. Cellerier, of the false peace which is sought in luxury and dissipation ? It is mere delirium, and not tranquillity. It is a palliative insufficient to cure the disorder, and which is contented with deceiving for a few moments the uneasiness of the patient. Does the peace of the world consist in the enjoyment of its advantages, the gratification of passion, and the accomplishment of our desires ? But is it not an acknowledged truth, that the world is an ungrateful, capricious, and inconstant master, which does not always requite those who serve it ? And, even if successful in the struggle for its favours, is happiness the necessary result ? Or if it bestow something of this nature, is it not altogether uncertain and transient ? How different from every thing like this is the peace which Christ bestows ! how much better founded ; how substantial and durable ! Descended from heaven, it carries with it the impress of that blessed region : it at once fills the heart with God, and disengages it from earthly objects ; it extinguishes the ardour of its natural desires, by kindling in it a desire of a nobler kind ; it detaches it from the little interests of the world, by occupying it with the greater concerns of eternity. The Christian drinks at the source of that living water, of which the Saviour declares, that whoso tasteth it shall thirst no more ; and what is the crowning excellence of his happiness is, the certainty that it can never be taken from him.

M. Cellerier, finally, examines and refutes the claims of human philosophy to impart true and solid peace, more particularly under the calamities and afflictions of life, and points

out the infinite superiority of that which is graciously offered by the Gospel. In conclusion, he inquires why this Divine and heavenly peace is not more generally the portion of modern as it was of the primitive believers ; and he replies, because some seek it where it is not to be found, and neglect Him who alone can bestow it ; while others come indeed to the Saviour, but approach him not with sufficient sincerity and earnestness ; and hence their peace is imperfect, because their faith is not strong and their submission is not entire.

The preceding brief sketch affords but a very inadequate idea of the beauty of this sermon ; but we abstain from any extracts, both on account of the difficulty of doing justice to it, and because we are unwilling to trespass upon the patience of our readers by immoderately extending the present article.

Similar motives induce us to afford only a cursory notice of the three succeeding discourses, on the interesting Visit of our Lord to the Family at Bethany, recorded Luke x. 38—42. The first represents Mary sitting at the feet of Christ and hearing his word, as a model for *religious conversation* ; and is intended to recommend that duty, as contributing to the edification of the church, to personal holiness, and to social and domestic happiness. In opposition to that worldly intercourse, which, instead of being friendly, is manifestly injurious to the interests of piety and virtue, M. Cellerier considers religious conversation as affording peculiar advantages for instructing, consoling, and edifying Christians, for strengthening pious resolutions, and for imparting to human life an interest and pleasures of which the irreligious can form no conception. What in general, he asks, are our conversations ? With few exceptions, frivolous, insipid, and often even painful ; where the parties engaged are wearied in sus-

taining it, and prefer talking, without in reality saying any thing worth communicating, to absolute silence; while the magnificent spectacle of the creation, the ways of Providence, the Scriptures of truth, that adorable Saviour who gave himself for us, that Heavenly Father, whose presence and whose love surround us, and that world to come, which opens so vast a field to our hopes and desires, and which ought to obtain possession of our minds by the mysterious veil itself which conceals it from our view, though too frequently neglected, afford the noblest objects of contemplation, and an inexhaustible source of elevated thought and reflection. In conversations upon such elevated topics as these, the Divine presence may be justly expected, and the delight arising from the application of the prophetic promise (Mal. iii. 16, 17,) will doubtless be experienced.

M. Cellerier is far from urging Christians to introduce spiritual subjects either unseasonably or imprudently, but to choose suitable times and occasions for religious conversation, after the example of Christ himself.

“Et si le monde, après tout, ne peut s'accoutumer au langage du Chrétien, il vous reste une ressource également précieuse et douce : renfermez-vous dans un cercle plus étroit, mieux choisi, où vous goûterez cette satisfaction attachée à la conformité de principes et de sentimens. Cherchez, comme Jésus, dans les maisons où vous avez accès, quelque Marie qui se plaise à s'occuper avec vous du monde à venir. Qu'une sainte amitié vous unisse à des personnes religieuses, dont la piété serve à la vôtre d'appui. Faites de vos maisons une retraite où vous donniez l'essor à vos sentimens, loin d'un monde corrompu. Nourrissez dans l'asile domestique ce feu sacré destiné à vivifier votre âme, à échauffer celle de vos frères. Puisse nous ainsi sanctifier, embellir ces relations intimes formées par la nature !”

We feel compelled to pass over the next two sermons, on the *One*

Thing needful, and the *Choice of the good Part* which shall never be taken away—in the former of which, the supreme importance of the salvation of the soul, and in the latter, the happiness of sincere and decided piety, are admirably exhibited and enforced—in order to notice the succeeding one, on the excellence of the Worship of the Reformed Church, from that Divine aphorism of our Lord, John iv. 24, “God is a spirit; and they that worship him, must worship him in spirit and in truth.” This discourse is by no means of a controversial nature, but was solely intended, as its pious and candid author informs us, to reply to some vague complaints which at a certain period had arisen in the church of Geneva. Without entering, therefore, formally into any invidious comparison with the worship of the Romish church, M. Cellerier proposes to point out in this sermon the beauty and excellence of the Reformed, and to remind Protestants of the regard which they owe to it, and of their obligation to cherish and watch over this precious deposit. The first proof of the excellence of the Reformed worship, which M. Cellerier mentions, is, that it is the *very worship* established by Christ and his apostles. The primitive believers “continued steadfastly in the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” The infant church, therefore, served God substantially as Protestants in general now do; and all the ceremonies, which in another church form so large a part of religion, were added by degrees; history accurately informing us at what times and on what occasions. The Reformed worship possesses another most important advantage, of referring in every part of it to the *Divine Being*; of offering nothing to the attention, of exacting nothing from the worshipper, which is not calculated to afford us just and elevated ideas of His nature, perfections, and will. The senses

and the imagination are not diverted to other objects. The worship which we offer, is "a reasonable service;" the sacrifice which we present, is that of ourselves to his glory. Upon the danger of the more pompous ritual and multiplied ceremonies of the Romish church, M. Cellerier enlarges in temperate but convincing terms. Finally, he argues that the Reformed worship, simple and sublime as it is, *comprises all that our wants and our weakness require*—an Intercessor and an Advocate with God; his divine word, as a lamp unto our feet and a light to our paths; the faithful preaching of that word; public and intelligible prayers; festivals, recalling the most important facts and events connected with our holy religion; the sacraments of Baptism and the Lord's Supper; instruction and confirmation for the young; support and consolation for the old. Yet there are some who would represent the Protestant worship as cold, uninteresting, and ineffective. It may be so, where the spirit which should animate both ministers and people is wanting; but where that is present, nothing is wanting to render it at once an acceptable and edifying service.—The arguments in this discourse apply with peculiar force to the worship of our own church; which, embodying more fully and distinctly the great doctrines of the Gospel, needs only to be thoroughly known, and entered into in the spirit of devotion, in order to secure every purpose of sublime and rational worship. We trust that the admonition conveyed in the following passage may be seriously considered both in Geneva and in England.

"Ah! si nous perdions de vue ces dogmes sublimes et touchans qui font l'essence de la religion, la substance de l'Evangile, et qui prêtent à l'éloquence Chrétienne de si puissans leviers pour frapper, pour émouvoir; si, suivant le désir de ces hommes, qui professent le Christianisme sans être en effet Chrétiens, on ne prêchoit

dans ces chaires qu'une morale sèche, sans âme et sans couleur, alors, je l'avoue, ce culte seroit froid, alors il ne seroit plus un culte; mais tant que les livres saints seront notre règle, tant que les grandes vérités de la foi échaufferont nos cœurs, animeront nos discours, notre culte sera loin d'être froid."

Two sermons follow, *On the Observance of the Sabbath*; in the first of which that important duty is asserted and enforced upon the most just and scriptural principles. The relaxation which under the French government had so deplorably prevailed in Geneva upon this essential point, rendered it the more necessary for the Christian minister, upon the happy return to its former institutions, to endeavour to restore to the Sabbath its claims to sanctity and regard. M. Cellerier, after establishing the duty of hallowing that sacred day, points out the principal causes which lead to its profanation, and which he traces—not to innocent national peculiarities, or the mere circumstances of climate, as some writers would tell us*—but to the love of the world, the forgetfulness of Divine Providence, and that spirit of infidelity which seeks to throw off the yoke of religion.—In the second discourse, some of the most prevalent mistakes respecting the due observance of the Sabbath are stated and exposed. These M. Cellerier considers as referring either to the employments, the pleasures, or the worship itself of the Sabbath. He then draws a beautiful picture of the manner in which the true Christian consecrates to religion the day of rest; his private devotions and meditations; his attendance in the house of God; his works of beneficence and charity; his domestic occupations; and lastly, his relaxations. In this part of his subject, we could not but be struck with the resemblance between the description of

* See our Review of Helen Maria Williams's work, in the present Number, page 535.

the Geneva preacher, and that of our pious and eloquent countryman, Mr. Wilberforce, whose admirable treatise on religion is well known on the continent. Knowing, as we do, the common practice in Geneva, of devoting the evenings of Sunday to ordinary amusements and pleasures, we were rather prepared to expect that M. Cellerier would have marked with strong and distinct disapprobation the habits of those "*petites sociétés*" in which the sacred character of the Sabbath is so generally forgotten and disregarded. His own sentiments upon this point cannot indeed be doubted; nor would any one who should adopt his principles be in danger of acting inconsistently with regard to the duties of the Lord's-day: yet the following extract from that part of his sermon in which he describes the relaxations of the Christian, is perhaps not altogether satisfactory.

"C'est une réunion d'amitié, de famille, où président la concorde et la simplicité. Ce sont des amusemens que régient l'ordre et la décence, car je ne prétends exclure du Jour du Seigneur aucune récréation innocente et paisible. Le fidèle y portera le souvenir du bien qu'il a fait, un front riant, une âme tranquille et contente.... Mais j'en ai dit assez pour vous faire comprendre qu'il n'en a pas besoin, et que celles qui le distrairont le moins des sentimens qui remplissent son âme, seront pour lui les plus douces."

The last observation entirely coincides with our feelings upon this subject: but though we are very far from wishing to render the Christian Sabbath gloomy and uninteresting, we are so fully persuaded that the danger, in the present day, is rather on the side of relaxation than of strictness, that we feel it to be at all times our duty to insist on the necessity of devoting its sacred hours to employments and pleasures really corresponding with its grand design; believing that whatsoever is more than this, either "cometh of evil," or will too probably lead to it. We refer the reader to what we have

before remarked upon this subject, at page 536. It is in fact, a subject which painfully forces itself upon the Christian spectator, in every reference to continental manners.

Of the remaining sermons in this volume, two are on the Consolations afforded by the Gospel under the Loss of Friends, and on the Duties of the Dying; two are directed against Luxury in general, and excess and impropriety in female apparel; two are on Filial Obedience, and on the means of securing it; and one is on the Respect due to Old Age. Each of these important and interesting subjects is treated by M. Cellerier with his characteristic judgment, piety, tenderness, and warmth of feeling; and of each we should be happy to afford our readers a more satisfactory and detailed account, but we have yet to notice another volume, to the consideration of which our limits admonish us to proceed.

The "*Discours familiers d'un Pasteur de Campagne*," were published by M. Cellerier as a farewell bequest to his parishioners on resigning the pastoral care of Satigny. They preceded the three volumes which we have already considered; but though they possess considerable merit and attraction, we must confess that we have not altogether perused them with equal pleasure. M. Cellerier is evidently a great lover of rural life, and many of the subjects of his sermons, as addressed to a country congregation, are very justly drawn from rustic occupations and incidents. It is not, of course, of this circumstance that we are disposed to complain. We deem it, on the contrary, an important part of the duty of a country clergyman, after the example of our Lord himself, to adapt his instructions to the capacities and habits of his hearers; and we admire the ability and taste displayed by M. Cellerier, with reference to this point, in several of the

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discourses in question. We have, accordingly, "The Husbandman," "A Country Life favourable to Piety," "The Spring," "The Winter," "Disorder the Source of Ruin," "Drunkenness," "The Fertility of the Ground:" and they are treated in a very instructive and interesting manner. Now, considering the topics thus selected as forming, in all probability, a specimen of the general method of village preaching adopted by their excellent author, we were somewhat surprised to find them embracing subjects of a moral nature, rather than such as directly relate to those grand and fundamental doctrines of the Gospel, of which, as we have seen, M. Cellerier is so able and zealous a supporter. It is true, that others of these parochial discourses—such as those on "the Rule of Labour," John vi. 27; on "Resignation;" on "Early Piety;" on "the Obligations of Catechumens;" on "the Widow's Mite;" on "the Prayer of Hezekiah;" and on the "Gift of Wisdom"—are of a more evangelical character, and that throughout the volume the great doctrines of the Gospel are referred to and taken for granted. Still, we could wish that something more definite and express, upon those all-important points, had been introduced into his parting legacy to his parishioners. Presuming, however, that the objects of his pastoral solicitude were not without adequate scriptural instruction concerning the way of salvation by the Gospel, the discourses in this volume are well calculated to cherish the piety, to preserve the simplicity, to correct the errors, to relieve the anxieties, and to promote the happiness of his rural flock. We extract a few passages from the sermon entitled "The Husbandman," in order to enable our readers to form some judgment of M. Cellerier's familiar and parochial style.

"Réunissez maintenant, mes frères, les vertus dont nous avons parlé, la simplicité, Christ. Observ. No. 224.

l'amour du travail, la piété; et peignez-vous ce bonheur d'une famille qui les fait régner dans son sein.

"Elle n'est pas à l'abri, je l'avoue, des accidens et des revèrs de l'humanité; mais ces maux sont adoucis par les consolations de la foi. La main pesante de la pauvreté peut quelquefois s'y faire sentir, mais on n'y connoît point le tourment de la cupidité trompée ou de l'orgueil humilié; et si l'on en excepte ces cas imprévus qui sortent du cours ordinaire des choses, une telle famille jouit de l'aisance. Là, vous verrez des vieillards vénérables, blanchis dans les honorables travaux d'une carrière utile; des pères respectés, des enfans soumis, ingénus, à l'abri des nombreux écueils de l'oisiveté. Le voyageur qui s'arrête dans leur demeure, y respire, si je puis ainsi parler, un parfum de vertu; en voyant leur union, leur gaité, leur confiance, leur résignation aux décrets de la Providence, saisi d'un respect involontaire, il dit en secret, Voilà le vrai bonheur, voilà la vraie philosophie.

"Tel est même le prix de ces vertus que nous vous avons prêchées, telle est leur convenance avec la constitution de l'homme et sa félicité, qu'elles peuvent améliorer toutes les situations. Oui, mes frères, quelque soit votre état, quelque soit le lieu de votre séjour, si vous ne connoissez que les besoins de la nature; si votre cœur et votre esprit sont simples comme elle; si vous savez remplir tous vos momens par des occupations utiles; si votre âme est nourrie des délicieux sentimens de la piété, fortifiée, aggrandie par les espérances de l'Evangile,—vous serez heureux, autant du moins qu'on peut être ici-bas. Ces vertus sont faites pour tous les hommes; elles sont faites pour les peuples comme pour les particuliers, pour les villes comme pour les hameaux. Mais ne l'oubliez jamais, mes chers paroissiens, c'est à la campagne qu'elles sont plus faciles et plus nécessaires. Puissent elles être toujours votre partage! Puissiez-vous être jaloux de les faire régner dans vos maisons, et de les transmettre à vos enfans!"

We could willingly gratify our readers with larger extracts from these village discourses, which breathe the genuine spirit of Christian piety and benevolence, and present an attractive picture both of their devout and amiable author, and of the flock to which he was so affectionately attached, and amongst

whom he still continues to reside. May his labours, both in the country and in the city, be abundantly prospered; and may he, and those who are like-minded with himself in the Church of Geneva, enjoy the elevated satisfaction of having contributed to restore it to the distinction which it once possessed among the Protestant churches of Europe!

We have given so ample a view of M. Cellerier's discourses, that it cannot be necessary to add much by way of general remark upon them. Allowing for the unavoidable difference of style and manner between French and English preaching, we scarcely know a more finished model of pulpit eloquence than some of these sermons exhibit. With much of the clear and simple statement, and the sound and perspicuous rea-

soning, of our English divines, there is much also of the vivacity and warmth of feeling and of colouring, which distinguish the best French preachers. Occasionally, no doubt, M. Cellerier betrays some of the characteristic faults of the Continental school; but in general he is free from any thing forced, unnatural, diffuse, or turgid. His good sense and good taste for the most part prevail; and the piety and devotion, the holy and heavenly feeling, the love of God and of man, which pervade all his discourses, render them in no common degree interesting and edifying. We take leave of him, therefore, with the sincerest respect for his talents and virtues, and with our renewed prayers for the Divine Blessing upon his labours.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for publication.—The Life of the late William Hey, Esq. of Leeds, by John Pearson, Esq. of Golden Square;—Travels in Syria and Mount Sinai, by J. L. Burckhardt;—British Mollusca, by Dr. Leach;—British Plants, by S. F. Gray;—Devonia, by the Rev. G. Woodley.

In the press:—Two volumes of Sermons, by the late Dr. Milner, Dean of Carlisle;—Antiquities of Stoke Newington, by Mr. Robinson.

Prisoner's Asylum.—An institution is about to be established in the county of Lancaster, for the reform of discharged criminals. The design has been taken up with spirit by the wealth and rank of the county, and is under the sanction of the collective magistracy—the Lord Lieutenant of the county is patron. The Bishop of the diocese is also active in the undertaking. The purposes of the institution are thus announced in the prospectus:—"To provide a temporary asylum for persons of both

sexes liberated from penal confinement in the several jails and houses of correction belonging to the county palatine of Lancaster; to furnish them with the means of religious instruction; to habituate them to a system of moral and Christian restraint; to employ them in various trades of profitable labour, qualifying them, during their residence in the refuge, for the future exercise of some honest, industrious, and reputable calling; by mild restraints and reasonable motives to reform the character to the voluntary exercise of self-government, and to habits of practical virtue; and when, at length, such progress in amendment is made as to justify a readmission to the free intercourse of society, then to furnish recommendations, (which, it is hoped, the merciful part of mankind may receive,) or to secure for them, by other means, such situations in life as may be suited to their condition and acquirements."—No stronger proof needs be given of the pressing call for such an institution, than the following statement of prisoners confined for trial in the Liverpool county jails in the

years 1816, 1817, and 1818 respectively:—
In 1816, Males 482, Females 190: total 672. In 1817, Males 583, Females 135: total 718. In 1818, Males 991, Females 227: total 1218.

In the Manchester house of correction the boys from 8 to 18 are returned as follows:—1816, 61; 1817, 119; 1818, 181; so that in three years the number of juvenile delinquents has been very nearly tripled.

Compressibility of Water.—From a recent experiment, it has been ascertained that water is compressible in a much greater degree than appeared from the experiments of Canton and Zimmerman. A cylinder, three feet long and four inches in diameter, into which a rod or piston was passed, with a sliding ring upon the rod, was filled with water, and lowered 500 fathoms into the sea, when it appeared, by the situation of the sliding ring, that the column of water which pressed upon the piston, had sunk it so as to have compressed the water one-hundredth part of its bulk. The same apparatus was placed in a cannon filled with water, when a pressure equal to 500 fathoms, was forced in by means of the hydraulic press, and the same results took place.

New Bank Notes.—The preamble of an act of parliament, just passed, gives the following description of the intended bank-notes, for preventing forgery. The ground-work of each will be black or coloured, or black and coloured line work; and the words 'Bank of England,' will be placed at the top of each bank note, in white letters upon a black, sable, or dark ground, such ground containing white lines intersecting each other; and the numerical amount or sum of each bank-note in the body of the note will be printed in black and red register work, and the back of each note will distinctly shew the whole contents thereof in a reversed impression. The exclusive privilege of using this plan of printing notes is given to the Bank of England.

FRANCE.

The Protestants of France propose to publish a collection of portraits, &c. entitled, *Musée des Protestans célèbres, &c.*: "Museum of celebrated Protestants who have appeared from the commencement of the Reformation to the present day." The work will consist of lithographic portraits of the earliest Reformers, and others distinguished by their rank, their talents, or their sufferings, with short memoirs of

their lives. It is proposed to extend this collection to about one hundred and fifty portraits. It will be published at the Protestant Library in the Place du Louvre.

The following is a report of the number of persons imprisoned in France on the first of July, 1819:—Accused, 8,274. Sentenced, to imprisonment for a term less than a year, 2,389—to compulsory labours during their confinement, 1,160—to labour of a miscellaneous description, 435—to solitary confinement, 9,521, of whom 6,206 are men, and 3,315 women—to one year's imprisonment and upwards, 9,824, of whom 7,158 are men, and 2,666 are women.—Total, 31,603.

GERMANY.

The following ordonnance of the Grand Duke of Mecklenburgh Schwerin was published in February last:—"We make known, that after a mature deliberation with our most faithful knights and provincial states, and in concert with the Grand Duke of Mecklenburgh Strelitz, we have abolished personal servitude throughout the whole of our dominions."

AUSTRIA.

The Emperor of Austria has published the following ordonnance concerning the Jews in his dominions:—Before they are allowed to exercise any religious function, the Rabbins shall undergo an examination as to their acquaintance with the principles of the Jewish religion, and their progress in the philosophical sciences: the appointments allotted to them will be in proportion to their acquired knowledge, and their talents. The prayer books of the Israelites shall be translated into the language of the country, which shall be exclusively employed in religious offices and discourses addressed to the people. The Israelitish youth shall participate among others in the benefits of the established public instruction.

RUSSIA.

The Count de Romanzow is fitting out, at his own expense, an expedition, which is to set out from Tehouktches, so as to pass over the solid ice from Asia to America, to the north of Behring's Strait, at the point where Cook and Kotzebue were stopped. The same nobleman is also fitting out an expedition which is to ascend one of the rivers on the western coast in Russian America, in order to penetrate into the unknown tracts that lie between Icy Cape and the river Mackenzie.

In the course of last winter, the Russian government established, for the use of travellers along the Gulph of Finland, from Petersburg to Cronstadt, guard-houses, at the distance of every three versts. They are kept well warmed, and are carefully attended. On the tops of the buildings are placed reverberatory lamps to be seen at a distance; and in foggy weather, large bells are kept constantly ringing, to recal strayed travellers. The road is also indicated by large poles with flags, on both sides, at due distances. About half way, an inn has been built, plentifully stored with every convenience for the traveller.

AMERICA.

Dr. Dana has constructed a portable electrical battery, consisting of alternate plates of flat glass and tin foil, the glass plates being on all sides two inches larger than those of the foil. The alternate plates of tin foil are connected together, 1st, 3d, 5th, 7th, &c. on one side, and the other series, the 2d, 4th, 6th, 8th, &c. on the other side; slips of tin foil extending from the sheet to the edge of the glass plates for that purpose. A battery constructed in this way contains, in the bulk of a quarto volume, a very powerful instrument, which,

by varnishing the edges to keep the whole of the inner surfaces from the air, may be retained in a constant state of dry insulation.

JAVA.

The following circumstance is a striking illustration of the strange superstitions which prevail in countries where the "true light" has not shone:—Some years ago it was discovered, almost by accident, that the skull of a buffalo was superstitiously conducted from one part of the island of Java to another! It was never to rest, but to be kept in constant progressive motion. It was carried in a basket; and one person was no sooner relieved from the load than it was taken up by another; for some dreadful imprecation was understood to be denounced against the man who should let it rest. In this manner the skull was hurried from one province to another, and, after a circulation of many hundred miles, at length reached the town of Samarang, the Dutch governor of which seized it and threw it into the sea, and thus broke the spell. The Javanese expressed no resentment, and nothing further was heard of this unaccountable practice. With whom, or where, it originated, no man could tell.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Rich and Poor shewn to be of God's appointment, in Two Sermons; by Thos. Calvert, B. D. 4to. sewed 2s.

An Address from a Clergyman to his Parishioners, to which are added Morning and Evening Prayers; by Dr. Valpy. 4s. 6d.

Weekly Prayers imitating the excellent Liturgy of our Established Church; by the Author of the Historical Epitome of the Old and New Testaments. 2s.

Lectures on the Holy Bible; by the Rev. Thomas Gilbert, of Dublin. 8s.

The Apocryphal New Testament. 6s. bds.

Friendly Visits, in 12 Lectures, compiled from the Discourses of the late Dr. Paley; by Lombe Atthill, A. B. 2s. 6d. bds.

A Selection of Family Prayers; by J. D. Coleridge. 9d. or fine paper 1s. 6d.

The Athanasian Creed defended; by the Rev. Stephen H. Cassan, M. A. 1s. 6d.

The Scandals of Impiety and Unbelief; a Charge delivered by Archdeacon Pott. 4to. 2s. 6d.

Sermons, Plain and Practical, explanato-

ry of the Gospels for every Sunday in the Year; by the Rev. George Hughes, Curate of Walthamstow. 8vo. 2 vols. 21s.

The Evidence of the Divine Origin of Christianity; as derived from a View of the Reception which it has met with from the World. 8vo. 4s.

Salvation by Grace; a Sermon, preached at Dunmow; by the Rev. Henry Budd. 2s.

Responsibility of the Clergy in Regard to Doctrine; a Sermon, preached at Woodbridge, Sussex; by the Rev. G. F. Favel, M. A. 1s. 6d.

Chillingworth's Works, containing the Religion of Protestants, a Safe Way to Salvation, Sermons, &c. &c. 3 vols. 8vo. 1l. 16s.

MISCELLANEOUS.

Early Education; or, the Management of Children considered, with a view to their future Character; by Miss Appleton. 8vo. 10s. 6d. bds.

Select Views of the Principal Ruins of Rome; by H. Abbot, Esq. 3 Nos. price 1l. 1s. each.

Pyne's History of the Royal Residences in England. 3 vols. 4to. 25l. 4s. bds. or larger paper 37l. 16s.

Sketches illustrative of the Manners and Costumes of Italy, Switzerland, and France; by R. Bridgens. No. I. royal 4to. 10s. 6d.

A Catalogue of the Pictures at Grosvenor House; by John Young. 4to. 2l. 2s., Indian paper 3l. 3s.

Geographical Descriptive Delineations of the Island of Van Dieman's Land; by Lieut. C. Jeffreys, R. N. 8vo. 5s.

The History of Spain, from the earliest Ages to the Return of Ferdinand VII. in 1814. 12mo. 8s. 6d.

Lectures on the Philosophy of History; by the Rev. E. Bloomfield. 4to. 20s.

History of British India; by J. Mill, Esq. 6 vols. 8vo. 3l. 12s.

The Causes, Progress, Extent, and Mortality of the Contagious Fever epidemic in Ireland, with the System of Management for its Suppression; by Wm. Hartz, M.B.

Instructions for the Relief of the Sick Poor in some Diseases of frequent occurrence. 18mo. 1s. 6d.

An Essay on the Construction of Wheel Carriages; by Joseph Storrs Fry. 8vo. 6s. bds.

Letters from Germany and Holland during the years 1813-14.

Rules for Repairing Roads, from the Evidence of Mr. Telford and Mr. M'Adam. 8vo. 2s.

A Key to the Regalia; or the Emblematic Design of the various Forms observed in the Ceremonial of a Coronation; by the Rev. J. Dennis. 8vo. 7s. bds.

The Natural History of Ants; from the French of P. Huber; by J. R. Johnson, M.D. 12mo. 9s.

Thoughts on the Love of Excelling, and on the Love of Excellence. 8vo. 6s.

Miscellanies, in Prose and Verse; by Thos. Jones. 6s. 6d.

Poems for Youth, by a Family Circle. f. cap. 8vo. 3s. 6d.

Poems; by one of the Authors of Poems for Youth. f. cap. 8vo. 3s. 6d.

The Brothers, a monody, and other Poems; by C. A. Elton.

Sacred Leisure; or, Poems on Religious Subjects; by the Rev. Francis Hodgson, A.M. f. cap. 6s.

The Influence of the Holy Bible, a poem; by T. Hogg. 4s.

Lays of Affection; by Margaret Brown. f. cap. 8vo. 8s.

Occasional and Miscellaneous Poems; by Lucy Joynes. 12mo. 3s.

Lorenzo, or, the Tale of Redemption; by J. Roby. 8vo. 3s.

Memoir of the Ionian Islands; including the Life and Character of Ali Pacha. 8vo. 15s. bds.

Reflections on the Nature and Tendency of the present Spirit of the Times; by the Rev. G. Burges. 6s.

A Survey of Staffordshire; by the Rev. Thos. Harwood, B. D. &c. 8vo. 1l. 1s. bds.

A Topographical and Historical Account of Boston, Lincoln; by P. Thompson. 8vo. 1l. 1s. bds.

History and Antiquities of Kensington.

Remains of a Roman Villa at Bognor, in Sussex; by Samuel Lysons, Esq. folio. 12l. 12s.

A Brief History of Christ's Hospital. 12mo. 3s.

The Town and Soke of Horncastle, Lincoln; by G. Weir. 8vo. 12s. 4to. 21s.

The present State of Chili, from the Report laid before Congress by Judge Bland, the Commissioner sent to that country by the Government of the United States, 1818. 3s. 6d.

Customs of the Manor of Taunton and Taunton Deane. 2s. 6d.

A Catechism of Chemistry. 12mo.

A Treatise on Heat, Flame, and Combustion; by T. H. Parley. 8vo. 2s. 6d.

Lucian, from the Greek; with Comments; by W. Tooke, F. R. S. 2 vols. 4to. 5l. 5s. bds.

Scapulæ Lexicon, Gr. Lat. consilio et cura J. Bailey; Opera et Studio J. R. Major A. B. editum; 4to. 5l. 5s.

Abdallah; or, the Arabian Martyr; a Christian Drama, in 3 acts. 1s. 6d.

RELIGIOUS INTELLIGENCE.

NATIONAL SOCIETY.

At the last annual meeting of this Society, which was attended by the Archbishop of Canterbury, and a number of Bishops and other persons of distinction, it was stated, that there have been estab-

lished 1614 schools. In the general Central School there were about 502 boys and 230 girls. They had been twice examined before the Archbishop and other distinguished personages, and had given them general satisfaction. Numbers of the children, after they had left the school, made

their appearance to return thanks, and were presented with a Bible and Prayer-book. During the last year the number had increased by 20,000, and the whole number receiving instruction in England amounted to 270,000. The number of schools had increased from 1467 to 1614. The system was established in Nova Scotia, and other foreign parts. A Negro had been admitted, and sent out as a teacher, who had succeeded extremely well. The Report alluded to the munificence of Mr. Watson, the treasurer of the Society, who had purchased the chapel in Ely Place, and made it a present to the Society, for the children of the National Schools to attend Divine Service, and assigned it over to the Archbishop of Canterbury as the trustee for the Institution. The Rev. Dr. Bell had presented them with a communion service of plate for the chapel. The system had been generally introduced in the Army, under the patronage of the Duke of York; and also in the Navy, under the patronage of several distinguished officers; in Portsmouth Dock-yard, under the patronage of the Commissioner. Thirty-two grants of money had been made, amounting altogether to 3,202*l.*, to various populous parishes in and about the metropolis, particularly to Newington-Butts, Bethnal Green, and St. Paul's, Deptford; and, in the latter place, instruction had been given in the evenings, and also on Sundays, to children whose occupations would not allow them to attend in the day time. The committee had been restrained from doing more in assisting schools with money, from the scantiness of their funds. The Report concluded with a strong recommendation to support the system, in order to counteract deists and infidels, and to promote the cause of religion.

The several resolutions were moved and seconded by the Archbishop of Canterbury, the Bishops of London, Salisbury, Ely, Chester, and Exeter, Lord Kenyon, Mr. Wilberforce, and Dr. Walmsley.

Ely Chapel was opened on Sunday, April 23d, when the Archbishops of Canterbury and York, the Bishops of London, Ely, and Landaff, with many of the clergy, were present.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The Rev. W. H. Mill, M.A., Fellow of Trinity college, Cambridge, has been ap-

pointed Principal of the Mission college at Calcutta; and the Rev. J. H. Alt, B. A., of Pembroke college, in the same university, a Professor in the Mission college. These gentlemen will soon proceed to their destination.

The supreme government has made a grant of land for the site of the college, about three miles below Calcutta, in a fine situation, on the opposite bank of the Hoogly. The plans and estimate for the buildings were in a forward state, and the ground was under preparation. The grants made to the college have enabled the Bishop of Calcutta to pursue such plans as his Lordship judged best adapted to the ultimate object.

We take this opportunity of introducing to our readers a sermon preached by his Lordship in St. George's church, at Pulo Penang, or Prince of Wales island, on Sunday, the 16th of May, 1819, from Phil. i. 27: "Only let your conversation be as cometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, striving together for the faith of the Gospel."

The following short extracts will shew, that, while his Lordship is laudably anxious for the propagation of the Gospel among the natives, he is not indifferent to the state of those who "profess and call themselves Christians" in his own diocese. He thus applies his text to the state of the Christian church in India: "We are here, for the most part, small societies dispersed through a territory of vast extent: the Christian churches already existing in the life-time of St. Paul, probably did not occupy so wide a field as do our English churches in this quarter of the globe. There is, indeed, one point of difference, which is sufficiently obvious: the primitive churches arose and subsisted under every discouragement, and were exposed to hostility and persecution; while we have nothing to dread from the heathen around us, but are ourselves the ruling power. This difference, however, though in other points of view it carries with it important considerations, affects not the application of my text: to you, at this moment, as it was then to the Philippians, every clause of it may be suitably addressed. Prosperity and independence have their trials, as well as adversity and depression: and I may fitly exhort you to 'let your conversation be as cometh the Gospel of

Christ,' so that 'I may hear of your standing fast in one spirit, and with one mind striving together for the faith of the Gospel.'

"The basis of all Christian society must be faith in Christ. The heart must be sensible of its weakness and its wants, and of the utter insufficiency of man to his own well-being. The conscious need of a Saviour, and a thankful acceptance of pardon and peace as offered in the Gospel, are indispensable to the general Christian character; and, of course, to qualify and dispose men to be members of a really Christian community."

The following passage touches upon a most serious yet common mistake, to which the members of a Christian church are liable, especially under circumstances of external peace and prosperity. May the warning have its due effect upon those among us who are mistaking indifference for Christian candour; or who would prefer the dead calm of a hollow neutrality, where all are deceived and none benefitted, to the active piety and zeal of various bodies of Christians, who, differing in secondary, agree in primary points, and are all striving in their peculiar spheres for the promotion of the kingdom of our common Lord!—

"Let me caution you," remarks his Lordship, "against the easy mistake, that you are 'standing fast in one spirit,' if in truth you are sunk into indifference. Men are apt to believe that they agree in religion, and even take credit to themselves for the agreement, when the subject does not sufficiently interest them to afford any cause of discussion. Unity is, indeed, precious in the sight of God, and lovely in the eyes of men: but remember, that religious unity supposes that we are really religious: in no other case does it deserve the name: and in candour I must admit, that better are differences when all are in earnest, than the mere semblance of Christian agreement, when the great and vital doctrines of the Gospel are little regarded."

His Lordship thus expresses his wishes for the spiritual welfare of his diocese. We trust that his prayers may be abundantly answered."

"All Christian graces and virtues—all, indeed, which belongs to faith, to piety, to order, and to peace—must work together

in forming a Christian community which shall do honour to the Gospel of Christ. To all these I beseech the Being, 'without whom nothing is strong, nothing is holy,' to incline your hearts: and that He will 'nourish you with all goodness, and of His great mercy keep you in the same.'

"Vast as is the extent of this diocese, and various as are the duties imposed upon me, I must not hope, even if life be spared me for some years to come, to be an eye-witness of your progress; but, though absent, I shall endeavour to *hear of your affairs*: and I trust that what I shall hear will afford me satisfaction and comfort; that so my visit to this place may be associated in my mind with something even more gratifying than your personal attention and kindness—I mean, your advancement as a Christian community; and the probable extension, through your means, of the kingdom of Christ."

CHRISTIANITY IN THE SOUTH SEAS.

The missionaries of the London Missionary Society write:—"King Pomare has lately erected a large and very long building at Papaoa, and devoted it to the meetings of the Missionary Society, which was formed amongst the Tahitians last year. This building we denominate the Royal Mission Chapel, the dimensions of which are as follow: it is 712 feet long by 54 wide.* The ridge-pole, or middle, is supported by thirty-six massy pillars of the bread-fruit tree. The outside posts all around the house are 280. It has 133 windows with sliding shutters, and 29 doors; the ends are of a semicircular form. There are three square pulpits, about 260 feet apart from each other, and the extreme ones about 100 feet from the ends of the house. It is filled with forms, except an area before each pulpit, and laid with dry grass. The rafters are covered with a fine kind of fringed matting, which is bound round with cords of various colours, in a very neat manner; and the ends of the matting are left hanging down, like the naval and military flags in St. Paul's cathedral. The whole building is surrounded

"* The prodigious length of this place renders it inconvenient; but it is supposed that Pomare, having acknowledged the only living and true God, was determined that the building erected for his honour should far exceed any edifice formerly devoted to the idols of the country."

with a very strong fence of wood, and the space between it and the building is filled with gravel."

Pomare has lately expressed an earnest desire for baptism, engaging to devote himself to the service of God, and to put away every appearance of evil. He has had conferences with some of the missionaries on the subject; and has expressed a deep sense of his sinfulness and unworthiness, and a firm dependence upon the blood of Christ for pardon. As it appeared to be the voice of the nation, and particularly of the most pious chiefs, and as his conduct has been so constant in teaching and promoting religion, the missionaries resolved to baptize him, which has since been solemnly performed. Many other persons have since been baptized.

On the day appointed for opening the chapel, three of the missionaries preached at once; and the whole congregation sang together. No confusion ensued, the pulpits being at so wide a distance apart. The assembled thousands were clean, and dressed in their best clothes. The number of hearers was between five and six thousand. Many apprehensions were entertained from bringing so many parties together, who formerly had always been at variance. Pomare had been informed, that some people would come with guns, and fire in upon them from the windows; and he had taken the precaution to place two principal persons, on whom he could depend, at each door and window; but every thing was very peaceable and orderly. "Surely," said some, "there will be no war; for all the people have left their arms at home, and have brought the old and decrepid, the children, the lame, and the blind!" a thing that was never done in any of their great meetings before.

The missionaries give the following description of the ceremony of promulgating the laws.—"About noon we all assembled in the centre of the Royal Mission chapel. The king requested Brother Crook to open the business of the day. He ascended the pulpit, and Pomare followed. After singing, reading the Scriptures, and prayer, the king stood up, and looked upon the thousands of his subjects, on his right and his left. Addressing himself to Tati, the pious chief of the southern part of the island, he said, 'Tati, what is your desire?

what can I do for you?' Tati, who sat nearly opposite the pulpit, arose and said, 'Those are what we want—the papers you hold in your hand, the laws; give them to us, that we may have them in our hands, that we may regard them, and do what is right.' The king then addressed himself to Utami, the good chief of the Teoropaa, and in an affectionate manner, said, 'Utami, and what is your desire?' He replied, 'One thing only is desired by us all, that which Tati has expressed—the laws which you hold in your hand.' The king then addressed Arahu, the chief of Eimeo; and Veve, the chief of Taiarabu, nearly in the same manner, and they replied as the others had done. Pomare then proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, sabbath-breaking, rebellion, marriage, adultery, the judges, court-houses, &c. in eighteen articles. After reading and explaining the several articles, he asked the chiefs if they approved of them? They replied, aloud, 'We agree to them—we heartily agree to them.' The king then addressed the people, and desired them, if they approved of the laws, to signify the same by lifting up their right hands. This was unanimously done, with a rushing noise, owing to the thousands of arms being lifted at once. When Pomare came to the article on rebellion, stirring up war, &c., he seemed inclined to pass it over, but after a while proceeded. At the conclusion of that article, Tati was not contented with signifying his approbation in the usual way only, but, standing up, he called in a spirited manner to all his people to lift up their hands again, even both hands, he setting the example, which was universally followed. Thus all the articles were passed and approved. Brother Henry concluded the meeting with a short address, prayer, and blessing. This interesting scene may be better conceived than described: to see a king giving laws to his people with a regard to the authority of the Word of God, and a people receiving the same with such universal satisfaction, was a subject very affecting to us all."

An Auxiliary Missionary Society was formed in the island of Huaine, on the 6th of October, 1818, when a president, vice-presidents, and governors, with a secretary for each governor, were appointed. Every contributor of five bamboos of cocoa-nut oil, or three balls

of pia (arrow-root,) or one pig, or four baskets of cotton, was to be considered a member; but smaller contributions would be received. When the contributions of each division of the island were summed up, the total amount appeared to be—

3985 Ohemori, or bamboos of oil.

98 Buaa, or pigs.

95 Taamu-pia, or balls of arrow-root.

From Raiatea the missionaries write: "A little time since, the body of kings and chiefs assembled, of their own accord, to advise as to the best means to be adopted for the suppression of those vices to which the people were most addicted. Husbands who had recently discarded their wives, and wives who had discarded their husbands, were assembled before the tribunal of the chiefs and caused again to unite. They now live in peace together; and we live to testify the good effects of promptitude on the part of those who govern. The happiest results have followed. The people call loudly for books, and to obtain them they spare no pains. Many have made considerable progress in learning; can repeat the Multiplication Table, work the most difficult Long-Division sums, and sums in Reduction, without a mistake. They not only evince towards their teachers the most affectionate attachment, but encourage them to greater diligence, and invite them to press forward in their work. Nor are they backward in the cultivation of the useful arts; for, considering the means they possess, they stand on equal, if not superior ground, with any of their neighbours. If the Tahitians are kindly treated, they may be led as children; if coercively, they will be entirely unmanageable, and will forsake the person's house who should so treat them. The greater part of the natives are regular in their attendance on the preaching of the Gospel, and the chapel is frequently crowded an hour before the time of public worship. We are soon to have a new place built, which the natives say shall be plastered within and without, and floored. Our prospects of usefulness are pleasing.

"The islands adjacent present an extensive field for usefulness, and occupy part of our time and labours."

CHURCH MISSIONARY SOCIETY.

The letters and journals which are constantly arriving from the various stations of the Society, furnish many interesting
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and important facts connected with the progress of the Gospel among the heathen. We proceed to give a specimen of these communications, beginning with

INDIA.

A clergyman writes from Calcutta,—
"Great things are going on here; and, in five years' time, this will be an altered place. When I came hither, I passed through the Native district as a being unconnected with the crowds who surrounded me, unnoticed and unknown; now, I am recognised with evident pleasure by the children or their parents, who stop to make their 'salam.' The children often surround my buggy, or run along by the side, calling out, 'Sahib! when will you come?'—'Oh! he says he will come to-morrow!'—This is charming, and makes me love and pity them more and more.

"Our school system will soon be considerably enlarged: and when the spirit of inquiry is abroad, as it is now in a wonderful degree, the solemn exhibition of Christian worship in our principal stations will greatly tend to decide the wavering, and to impress the sincere inquirer after truth. There are some among the Natives who steal in to observe, and perhaps in heart to join, our worship; and I trust that the opportunity will quickly be thrown open to them wherever our power extends."

To the Second Report of the Calcutta Corresponding Committee of the Society, is prefixed a sermon preached by the Rev. T. T. Thomason, at the Old Church, in Calcutta, from which we extract the following view of the state of the Calcutta and North Indian Mission.

"Whoever considers the nature of missionary exertions in this country, must be conscious that they are attended with peculiar difficulties—difficulties in some respects more discouraging than those which the missionary has to encounter in countries completely barbarous: so that, for a long course of years, it may still be 'the day of small things.'

"Such is our actual state. Small and great, indeed, derive their meaning from comparison. If we reflect on the magnitude of eternal realities, the rescuing of one immortal soul from death is an object worthy of all our solicitude, which will richly compensate any sacrifice that may be made for its attainment. Every such event

is a glorious instance of Divine grace, and in many such we can rejoice. In the short time that has elapsed since the Society commenced its operations in India, a considerable number from among the natives have been brought, by its instrumentality, to the knowledge of the Truth: many are, at this day, maintaining an honourable and consistent profession of Christianity, and not a few have died in the faith and hope of the Gospel. Still, when we reflect on the extent of the field of labour—on the vast population of this benighted country—on the force of opinions rivetted by ignorance; and of prejudices grown inveterate by time, rendered sacred by education, and backed by the zeal of a wild enthusiasm, as well as the terrors of a gloomy superstition—and when we consider, further, the feebleness and paucity of our instruments, and compare the little which has been accomplished with what remains unattempted—we feel that it is, in every sense, ‘the day of small things.’ But we call on you not to despise these apparently small things; but, with one heart and mind, to help them forward.”

“We have now establishments, of more or less magnitude, at the following places:—Agra, Meerut, Lucknow, Chunar, Benares, Buxar, Burdwan, Kidderpore, and Calcutta. At all these stations, schoolmasters are employed in instructing the Native youth: at many of them, besides schoolmasters, we have Native Christian catechists and expounders of the Scripture; who, either at their own houses, or by itinerating among the villages, are daily employed in reading or conversing with the natives. At Agra and at Chunar, a considerable number of native Christians regularly assemble for Divine worship. For the united accommodation of the Europeans and Native congregation, the Committee have undertaken the work of erecting a church at Chunar, the expense of the building being defrayed by a special voluntary contribution.

“Another considerable branch of our expenditure is at Burdwan. The progress of our Bengalee schools in that quarter has been such, as to encourage us to form a central school for the instruction of the Natives in the English language. The first classes of all the Society’s schools, thirteen in number, are here brought together, and placed under an English master. The boys of this central school are supported as weekly boarders, and the outlays of the Burdwan establishment form regular and large demands on the Com-

mittee’s funds; the monthly expenses of their operations, in this quarter alone, amounting to about five hundred rupees.

“On the whole, the monthly charges at the various stations amount to nearly one thousand and four hundred rupees.

“In addition to these expenses, a considerable sum has been laid out in the printing of tracts, which is a necessary article of expenditure, since a missionary without books somewhat resembles a soldier without arms.”

Mr. Corrie has devoted much attention to the instruction of some Hindoostanee youths, with a view to their future usefulness as teachers. They have accompanied him to his different stations, and are thus spoken of by the Corresponding Committee:—

“They entertain the best hopes of the institution which has been formed for the education and supply of Christian Native teachers, and has already furnished seasonable aid to the mission at Chunar. Mr. Corrie, on his removal to the presidency, brought with him his Hindoostanee boys; and continues to labour for their spiritual good, and to watch over their education, with his accustomed diligence. Their number, at present, is ten; who are fed, clothed, and educated at the expense of the Society. The Committee are sensible that a much larger number of boys might be trained at a small additional expense to the establishment, as the masters would remain the same. They contemplate the gradual enlargement of the school; and propose to receive new scholars, as opportunities may offer. In addition to Persian and Arabic, without some knowledge of which languages they cannot become efficient instructors of their countrymen, they also learn English. The Hebrew language, from its affinity to the Arabic, is of easy attainment; and being of essential importance to those who handle the Sacred Scriptures, it forms a prominent branch of their instruction.”

During the last year, Mr. Ellerton has concluded his tracts on the History contained in the Book of Genesis. Their number is nine, and all of them are written in a manner peculiarly attractive to the Native reader, combining entertainment and instruction. Four of these dialogues have been published with the English translation on the opposite page. Between one and

two hundred complete sets have been sent to be bound up as a school-book for the head classes in the Burdwan villages. One of the tracts has been translated into Hindoostanee, and published in the Nagree character, for the use of Mr. Bowley: a new edition of whose Catechism has also been published, as well as a version of the Catechism in Sanscrit, which Mr. Bowley's Pundit had prepared, for the use of those who would condescend to read Christian books in no other than their own sacred language. This department of missionary exertion presses with a very heavy and increasing charge on the funds of the Society.

The following passage, from an address of the inhabitants of Benares to the Rev. D. Corrie (signed by 267 persons,) shews the spirit in which the friends of the Society have conducted themselves in promoting the extension of religion.

"For several years past, we have entertained a desire, that no one would indulge in any kind of controversy, and that all theological discussion might cease among us. For the attainment of this our desire, Jay Narain Maharaj often attempted to establish a school; but was never able to accomplish his design. When you arrived at Benares, and kindly engaged in the superintendence of a school, in which instruction should be afforded in the English, Persian, Hindee, and Bengalee languages, from that time our wishes began to be realized; seeing that though at all times it is a difficult thing to collect individuals of different religious principles, you, by your investigation, liberality, and kindness, caused upward of two hundred to lay aside their religious prejudices, and engage in the same pursuit. Since when, by the will of God, you were pleased to embark for Calcutta, your condescension, liberality, and charity—your kindness, love for truth, and enmity to deception—your excellent understanding, convincing knowledge, and acquaintance with the theological works of the Christian Religion—Your Christian-like conduct—your affording instruction to those desirous of being made acquainted with the way of salvation by the mediation of Christ, and meeting the views of the learner—are subjects of daily conversation; and cause us to admire that prudence, which, aloof from the violence made use of by those of other dynasties, causes Rajahs, Baboos, great and learned Pundits,

Mouluwees, Moonshes, in fine, the great of the city, to court your friendship. A remembrance of these things occasions much sorrow, and produces a desire for another interview. Here we trust that God Almighty will again suffer us to meet; and that, as long as it please him to retain you in Calcutta, he will not fail on your account to bless both us and the school."

In a letter, dated May 7, 1819, the Rev. Henry Fisher, chaplain at Meerut, reports very favourably of the progress of the little Native church, which he is gathering round him, the principal members of which he employs, in various ways, in promoting the objects of the Society.

Mr. Fisher remarks:—"The little party of converts is now becoming an object of considerable interest to the natives themselves. On Good Friday, I baptized two fresh converts, who have been known to us for about two years; and whose acceptance of Christ as their God and Saviour, I have reason to believe and hope, is from the heart. On Easter Sunday the whole took the Sacrament with us, except Præme, who was ill. I have also to mention a convert, whom we all love and admire. He has been sircar to Smith, the Soudagur, for a considerable time; and, ever since I came, has been a diligent student of the word of God. About half a year ago, he came to unfold to me the state of his mind; and, with great feeling, declared his conviction of the truth of Christianity, and that he had long renounced his Hindoo idolatries, and prayed to the One Eternal God, through Jesus Christ the Lord; but that he did not yet dare to receive baptism, lest he should not stand firm, and besides that he wished to teach his wife the same things. Last Sunday week, he was baptized, together with his wife, publicly, after the church service; and they were afterward married; and, on Sunday last, they took the Sacrament with us.

"Thus you see we have at present, at Meerut, Anund, Moonef, and Buhadur, Præme and Philip, Wilson and his wife, with the occasional visits of David Jysingh, Mungle Doss, Thomas, and Joseph; amounting altogether to eleven Native Christians, who unite in the worship of Jesus Christ."

"Every day Mussulmans and Hindoos

—sometimes few in number, sometimes twenty or thirty—call on my little flock, to reason and inquire into the word of God. Oh that I were fully qualified to preach to them! My heart fills as I think about them. Only this moment they have been telling me, that a Mussulman judge came to the converted Brahmin Anund, and asked him to read to him, which he did, eight or ten chapters of St. Luke. The man went away, exclaiming, in the spirit of the officers sent to apprehend Jesus, 'Never man spake like this man! Never was there one to compare to the Lord Jesus Christ! he must be God.' "

At Palamcotta and its neighbourhood, the number of Native children in the schools had increased to four hundred and seventy-one. The practice of questioning the children on what they read, which is a practice new and difficult to them, has been adopted with good success. Many instances have occurred of the utility of the schools. The Rev. J. Hough, the chaplain at Palamcotta, writes of a boy who had just passed through one of the schools: "He replied, that he was convinced in his mind of the truth of Christianity. This I should have attributed to the ductility so common among the natives, were it not that he stated his reasons out of the Testament and a Tamul book, which he is translating into English, with a degree of intelligence that surprised me. I mean not to say that this youth is a convert to Christianity. His knowledge has had the effect, however, of causing him to forsake the pagoda, and to employ his leisure hours over his Christian books at home. This I know to be the fact; and he told me the same of another youth in the same class with himself: and, of a third, instructed in

an English school at Madras, he made a similar report, adding, that though he could not walk in opposition to his father, he turned his ceremonies into ridicule."

Mr. Hough made an excursion to the southward of Palamcotta, for the purpose of inspecting the Protestant churches, and describes the eagerness with which schools were requested at various places. He recommended the establishment of a girls' school at each of the principal stations which he visited. "This proposition," he writes, "seemed quite new to the people; but, at the close of the Church Service, some portions of Scripture were read and explained to the women, shewing how many of their sex were among the disciples of our blessed Lord—that they had immortal souls as well as their husbands and sons—that, in order to the salvation of their souls, they must understand the Gospel of Christ—and that, though this were not the custom in heathen lands, yet, in England and every other enlightened country, women learn to read as well as men. After this they appeared to assent cordially to the plan; and I hope, in the next Report, to be able to give you some account of their progress."

The Rev. Marmaduke Thompson has arrived in England from Madras, for his health; and has brought with him despatches containing much recent Missionary information; a part of which we shall probably be enabled to lay before our readers.

We shall take another opportunity of giving a few extracts from the communications from some of the Society's other stations, and particularly Western Africa.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—A fresh plot has been discovered in Paris for overturning the government, the promoters of which appear to have been military men attached to the policy and the family of Bonaparte. The conspirators—twenty five in number, all of them subaltern officers—having been ar-

rested, the scheme was frustrated, and Paris remained in perfect tranquillity.

SPAIN.—The Cortes continue to sit, and a great variety of propositions have come under their deliberation, for completing the details of the new constitution, and tranquillizing the country. It has been proposed to organize an armed force, to be called,

"The Legion of National Safeguards," in order to quell any disturbances which may arise from the efforts of the anti-constitutionalists. A tribunal of thirty persons has been appointed to try the sixty-nine members who advised Ferdinand to subvert the constitution in 1814. The army and navy appear to be in a state of deplorable destitution; and the finances to be in the utmost disorder, and miserably unproductive. Of a loan of forty millions of *reals*, negotiated by the late government at an interest of *ten per cent.*, only five millions had been realized. A proposition has been made for a law to protect the property of foreigners in time of war with their particular nations; and one, of a more absurd kind, for conferring on the king the title of Ferdinand the Great. The state of the secular clergy has also engaged the attention of the Cortes. The manner in which this last point shall be disposed of, appears to us to be of vital importance to Spain; for in her present state, while intellectual improvement is making rapid advances among the higher classes, and the education of the poor upon the system of mutual instruction is beginning to spread throughout the country, if some effectual plan be not devised for securing, as far as possible, the influence of religion, by means of an active, well-informed, and pious clergy, the results will be worse than doubtful; and we may expect, in proportion as superstition declines, to see infidelity occupying its place. And yet what hope can be rationally indulged, that, immersed as Spain has hitherto been, in the thickest night of Papal darkness, any enlightened plans will be pursued for the diffusion of a purer form of Christianity among her population? The very utmost we venture to look for at present, is a liberal toleration of other religions.

The recent occurrences in Spain have not passed unobserved by the governments of other countries. The Emperor of Russia has addressed a Note to the different ministers of the Allied Powers, in which he shews himself far from satisfied with the mode in which the Spanish revolution has been effected, and urges it as a duty that the Allied Sovereigns should severally express their disapprobation of it to the Spanish government. "This outrage," the Emperor remarks, "is deplorable: it is deplorable for the peninsula, it is de-

plorable for Europe: and the Spanish nation now owes the example of an expiatory deed to the people of the two hemispheres. Till this be done, the unhappy object of their disquietude can only make them fear the contagion of her calamities." This document has excited much speculation in this country; and the king's ministers have been questioned, in both houses of Parliament, as to the nature of our engagements with the Allied Powers, and how far we are pledged to interfere in the internal affairs of Spain, or of any other country that may chance to be similarly circumstanced. We are happy to learn, from their answer, that this country is under no engagement to interfere in any such case, and that there is no reason to apprehend that our relations with the Peninsula will be in any manner affected by the late events. Even the Note of the Emperor of Russia, Lord Castlereagh contends, does not maintain the expediency of *actively* interfering with Spain, much less express an intention to do so: * for while it disapproves, in the most earnest terms, of revolutions effected by military force, it laments that the late government was not prevailed upon voluntarily to give its subjects, in both hemispheres, a constitution adapted to the altered state of political feeling and intelligence in the present day. We think the circulation of such a Note a very hasty and ill-advised measure; yet who, that looks calmly on the aspect which Europe exhibits at this moment, but must feel something of the dread which the Emperor expresses respecting military revolutions; and must fear the effects of the example which Spain has set to other nations, and which has begun already to be pleaded, not only in despotic monarchies, like that of

* Perhaps, however, some passages in the Memorial, if taken literally, may be construed to imply such an intention: we are therefore the more gratified by his Lordship's disavowal of it on the part of his Imperial Majesty. Take as an instance the following passage: "Revolution has changed its ground; but the duties of monarchs cannot have changed their nature; and the power of the insurrection is neither less formidable nor less dangerous than it would have been in France,"—where, it is notorious, the Allies *did* feel it their duty to interfere.

Naples, but even by the disaffected among ourselves? There is a lesson of great moment, which rulers might already have learnt from the page of history, but which recent events teach perhaps still more impressively—namely, that in a state of society like that which exists in Europe, where information is widely and rapidly diffused, including even those countries where the press is not perfectly free, the prevailing sentiments of the intelligent part of a nation must, in the long run, obtain the ascendancy; for even the military, who are employed to restrain them, will at length come to imbibe the general feeling, and will prove the most efficient instruments of revolution, instead of affording a security against it. But the Note of the Emperor of Russia teaches another most important lesson, to which the governments of Europe would do well to listen, where it tells them, that even “institutions the most satisfactory would cease to be a means of peace and happiness, if, instead of being granted by kindness as voluntary concessions, they should be adopted by weakness as a last resource of salvation.”

NAPLES, &c.—The delay of a week, which the King of Naples assigned in his first proclamation, for fixing and publishing the fundamental articles of a constitution, appeared too long for the impatience of the army; and deputations were sent to the King, proposing that he should adopt without delay the constitution of the Spanish Cortes of 1812. His majesty thus pressed, issued a Rescript, in which he announced, that, the state of his health not permitting him to undergo the fatigue of the duties of royalty, he had appointed his son Vicar-general of the Two Sicilies, under the title of *Alter Ego*. The Vicar-general soon published a proclamation promising to comply with the demand; but this not appearing to the insurgents a sufficient pledge, the King himself was constrained to add his promise and signature also. The military conducted themselves quietly, and the people seemed almost indifferent to what was passing between the court and the troops. A provisional junta was formed. One of the last measures of the government for overawing the disaffected, was the publication of a Note of the Emperor of Russia to the Spanish minister, containing nearly the same sentiments as those in

the circular note already alluded to. Austria is said to be preparing to interfere in the affairs of Naples, and to be collecting troops for that purpose.

An attempt has been made to extend the Neapolitan revolution to the island of Sicily; in consequence of which, serious disturbances have taken place, attended with outrages of the worst description, and with the loss of a great number of lives. Many of the Sicilians appear desirous of taking this occasion to assert their independence of Naples.

DOMESTIC.

The stage to which the proceedings respecting the Queen have advanced, renders it more than ever necessary to refrain from any observations on her painful case, except such as are of a general kind.

During the whole of the month, addresses have continued to pour in from a variety of places, all of which assume her Majesty's complete innocence as a point admitting of no doubt, and characterize the pending measures for the investigation of her conduct as in the highest degree oppressive and unjust. We deeply regret to state, that to many of these addresses her Majesty has thought proper to give replies of a most inflammatory and mischievous tendency. She has also published a document, bearing the title of a Letter to the King, of a nature so exceptionable, that, if it had come from any other quarter, we should not have hesitated to pronounce it libellous and seditious; insulting to the Sovereign and to Parliament; and most injurious to her own cause, in the eyes of all who are attached to the constitution, and who desire the tranquillity of the country. The effect of these various writings, indeed, has, in many cases, been the very reverse of what was their obvious intention; and many persons, who were at first favourably disposed towards the Queen, have regarded the course she has pursued not only as strongly indicative of a consciousness of guilt, but as aiming to prevent, by clamour, or even by some revolutionary movement, the conviction which she knows must be the consequence of an investigation. How far such surmises are well founded it is not for us to say.

But no one, we are persuaded, not even the Queen herself, notwithstanding her declarations to the contrary, can doubt that the decision of Parliament will be in the strictest accordance with justice.

The investigation of this distressing case came on in the House of Lords on the 17th instant. Counsel were first heard against the principle of the Bill itself, which they alleged to be unnecessary, and therefore unconstitutional; the proper mode of proceeding being by impeachment. Their objections, however, were overruled. We could have greatly wished, indeed, and that without any reference to the guilt or innocence of the Queen, that the investigation should not have taken place at all; and we retain our conviction, that, while any alternative remained (except, indeed, that of investing the Queen with the high authority and influence of her station while charges so serious were unrefuted) it ought to have been adopted, rather than subject the country to the disgrace, the agitation, and the pollution of the present process. Whether, *in the first instance*, this might have been effected, it is too late to inquire, and indeed we have not the means of ascertaining. The conduct pursued in this respect can only be fairly judged of when the inquiry now pending shall have closed.

With regard to the mode of proceeding by a Bill of Pains and Penalties, it is necessarily open to many exceptions, as well as to the various inconveniences which may arise in its progress through the House of Commons. The question, however, is, whether (supposing an investigation to have been found unavoidable) any known method presented itself of effecting that object which was less liable to exception. An impeachment before the Lords by the House of Commons, was perhaps the only other which could have been taken, without constituting an entirely new court for the purpose. To an impeachment, however, it is alleged, that in the present case there exist insuperable legal difficulties. But, supposing that mode to have been substituted, we do not see that the Queen would have been at all a gainer by the exchange. On the contrary, she would have been deprived of some advantages which the mode of proceeding by Bill affords her. We can have no doubt that the Peers, who have to investigate the matter, will act with the same substantial justice

in the present instance as they would have done if the Queen had been brought before them by impeachment. They form identically the very same tribunal in both cases. But their sentence, be it ever so decisive, will now have to undergo a revision in the House of Commons, where it may be reversed. We can imagine, it is true, modes of trial against which the same plausible objections could not be urged which are employed to throw suspicion on the fairness and impartiality of the method actually adopted, but we repeat, that we cannot have the slightest doubt that by no other could the ends of substantial justice, as far as the Queen is concerned, be more effectually secured than by the present proceeding. We are the more anxious distinctly to express this opinion, because it has been the aim of the factious press to persuade the nation—and to this most unfounded and injurious aspersion the Queen has made herself a party—that nothing but injustice is intended towards her Majesty. We conceive it, at the present moment, to be the urgent duty of all good citizens, and especially of all Christians, to oppose the obvious design, which has been manifested by the radical party in this country, to make the cause of the Queen an instrument of promoting their own factious and revolutionary purposes, while in truth they give themselves little or no concern about the intrinsic guilt or innocence of her Majesty.

With regard to the scene which is passing in the House of Lords, we shall say little. The Attorney-General's opening speech contained a long recital of alleged acts of most indecent and licentious conduct on the part of her Majesty, which, if proved, will fully justify, and more than justify, the strong preamble of the Bill. We shall not pollute our pages with those particulars, nor with the evidence which has been as yet given to prove them. Before our next Number, the case may perhaps have proceeded far enough to enable the public to judge, better than they can now do, of the truth or falsehood of the charges. One point, however, is very clear, that nothing can be worse advised, under existing circumstances, than the tone adopted in those strongly worded addresses to the Queen, which many well-disposed persons have been led to sign, and in which the perfect innocence of her Majesty's conduct is always a point assumed.—In

conclusion, we entreat our readers to endeavour, in their respective spheres, to soften down rather than exasperate existing asperities; and to check, wherever they have influence, the spirit of prurient curiosity which this unhappy subject has so widely awakened, to the serious injury of virtuous, modest, and Christian feeling. And, above all, we earnestly pray that God may be pleased to avert the many calamities which appear to impend over the nation, and which are rendered doubly ominous by that spirit of disunion and discontent which has gone so widely abroad, and which, if not timely and wisely counteract-

ed, may work effects which we are little prepared to anticipate.

We have not space for other articles of domestic intelligence; except to mention the death of the Duchess of York, who expired, after a long illness, respected for her many benevolent qualities.—We must also barely state, that twenty two prisoners have been found guilty of high treason in Scotland, for their conduct in the late insurrectionary movements in that country. Most of them, however, have been reprieved, and it supposed that only two will be executed.

ECCLESIASTICAL PREFERMENTS.

Rev. W. Killett, B. A. Kenninghall V. Norfolk.

Rev. G. Hunt, Boughton R. Norfolk.

Rev. George Martin, M. A. (Chancellor of Exeter,) Haberton V. Devon.

Rev. E. James, M. A. of Christ Church, Oxford, Mortlake Perpetual Curacy, Surrey.

Rev. Mr. Bathurst, Berwick in Elmer R. near Leeds, vice Bishop Mansel, deceased.

Rev. George Lucas, B. A. Billockby R. Norfolk.

Rev. W. Roles, M. A. Upton Lovell R. Wilts, vice E. Seymour, dec.

Rev. G. Grantham, B. D. (Fellow of Magdalen College, Oxford) Waith V. Lincolnshire.

Rev. R. Marks, Great Missenden V. Bucks.

Rev. J. W. Jones, A.B, Church Broughton V. Derby.

ANSWERS TO CORRESPONDENTS.

H. G.; and J. S.; have been received.

We cannot insert Obituaries without an authentic signature or reference.

We are sorry a Cornish Correspondent, who signs himself "INDAGATOR," should have been "quite disappointed" because we did not reply to the Biblical question which he so peremptorily proposed; but we could have dispensed with a letter from the extremity of the kingdom, postage unpaid, to communicate the information.

We are authorized by the Rev. SHALCROSS JACSON, to state, that he had no intention or wish to arrogate the patronage of the Society for promoting Christian Knowledge to his intended "Family Manual," and that the title of his work, correctly quoted, did not imply it. If the author will refer to our Number for last October, page 69, he will find that we took the earliest opportunity of correcting the misstatement of "Clericus Derbiensis;" but we have willingly inserted his own disclaimer, notwithstanding the very strange tone of his letter, and the stranger threat with which it is accompanied.